METHODIST THEOLOGY
VS.
METHODIST THEOLOGIANS

By
GEORGE W. WILSON

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G. W. Wilson

METHODIST THEOLOGY
VS.
METHODIST THEOLOGIANS

A Review of Several Methodist Writers

By

GEORGE W. WILSON

Author of
"GET RIGHT WITH GOD," "EVANGELISM," "REVIEW OF PROF. BOWNE'S STUDIES IN THE CHRISTIAN LIFE," "TRUTHS AS I HAVE SEEN THEM," and "THE SIGN OF THY COMING"

WITH AN INTRODUCTION BY
BISHOP W. F. MALLALIEU, D. D., LL. D.

The most dangerous enemies to moral purity are not the vulgar writers of pestilent tales and filthy poems, but the literary princes, who, with specious arguments, enticing rhetoric, fine irony, seek to displace and dishonor the lofty, noble, moral philosophy of our fathers.

—REV. W. L. WATKINSON, FERNLEY LECTURES, VOL. III, P. 75.

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To

That branch of Methodism which has retained its spiritual consciousness of the soundness, truthfulness, and Scripturalness of the spiritual teachings of its illustrious Leader;

To

Those who long for the preaching of an unadulterated Gospel with the same clearness, unction, and fruitfulness that characterized the fathers;

To

Those who can not surrender the facts of Christian experience for the undemonstrated, unscientific, and rationalistic theories of teachers who contradict Christian consciousness; and

To

Those who shall to the end earnestly contend for the faith once for all delivered to the saints,

THIS VOLUME

Is prayerfully inscribed.

PREFACE.

Of recent years Methodism has published several volumes in which the authors assail doctrines which are fundamental to the spirituality, growth, and perpetuity of her institutions. These volumes are influencing the thought of the Church. Their aim is to correct well-established beliefs, under the plea of giving us a more reasonable, philosophical, and sounder theology and terminology. Under the charge of an unsound interpretation of the Scriptures, a false psychology, limited intellectuality, lack of scientific acumen, the dominance of imagination over reason, and emotions which mislead the judgment, they hurl from them the testimonies, doctrines, and teachings concerning every vital truth which has made us a distinctive people. The crude statements of some are magnified and frequently made to stand out as the reality of the experience itself. Reason assumes the prerogative of determining what is real and what is imaginative. One's consciousness is made the standard by which the testimonies of others are tested, and a philosophy of experience is made to stand for the experience itself. They contradict the clearest consciousness of most reliable witnesses, and unfortunately contradict themselves. Scriptural statements are contradicted or reasoned away, and the charge is made

that the Church's spiritual history has been wrought by erroneous beliefs. These writers do not alarm us. In no sense have they established any right to be heard, by any reasonable solution of the problems they endeavor to solve; they lack the facts of personal experience. They suggest doubt by failing to explain anything. Interrogation points are poor resting-places for a weary spirit. A daring, dashing, dogmatic assault upon erroneous expressions that ends in denying spiritual realities, blending sophistry, sarcasm, and self-assertion, can hardly be called sound reasoning. Reasoning which produces no evidence, or does not make the truth clearer to one's vision and more exact in form, may gratify vanity, but can not be an aid to spirituality. Equally great intellects believe the things these writers deny. These assaults of reason, so called, inside the Church would long since have divested it of its spirituality had not God placed "I know" over against "I think." When man bases his thinking upon self-conscious states alone, God withholds His manifested presence, and spiritual darkness ensues. President Elliott, of Harvard University, recently expressed his disapproval of what he calls "Methodist Emotionalism." Recent science emphasizes the fact that "Emotional occasions, especially violent ones, are extremely potent in precipitating mental rearrangements." What has produced sounder and more healthy emotions, without disastrous counteraction, like the manifestations of God to His people, which have made religious experience the corrective of unsound theology? It is the very truths, divinely revealed, which arouse such

heavenly emotions, which are being assailed by these writers. Teachings and experiences which have modified the most learned systems of religion by challenging them to test them experimentally are considered as "theological monstrosities." These "enemies of the Cross" are sometimes bitter in spirit, and with a limited spirituality have undertaken to deny the larger spiritual consciousness of others. They ignore those intellectual enlightenments, moral exaltations, and intense joyousnesses which are frequently imparted to those who are their intellectual peers; experiences which change one's thought, character, and life. They frequently ignore the Word of God, holding that no matter what the Scriptures seem to say we are to follow our moral reason.

Everything fundamental to Methodism is being assailed. An advanced theology means a clearer statement of the truth without excluding any truth now in our possession. The difficulty this volume combats is not our inability to measure up to the high spiritual state or ideal held out to us, but to surrender our sources of power; the loss of Methodism in a sea of vain speculations, and the decrease of those experiences and testimonies and interpretations of God's Word which have confounded all human philosophy, and makes heaven resonant with redemption's song. When these writers include more in their definitions than our fathers, and lead to greater spiritual heights, they will not lack followers. The bewildered mind at last seeks positive truth. This writer begs forbearance concerning style, literary taste, and an apparent

dogmatism. In reviewing authors, one can not adopt that easy method which comes from consecutively pursuing his own thoughts to their legitimate conclusions. We enter this field in defense of the truth, and pray for that guidance which is necessary to discern between a process of reasoning and a discovery of the truth. Two Methodisms! Which?

G. W. WILSON.

602 W. High Street, Urbana, Ill.

INTRODUCTION.

JOHN WESLEY was no ordinary man. It seems that he was as really a chosen vessel of the Almighty as was Paul, or Isaiah, or Samuel, or Moses. His work was different from that of these men who preceded him, but it was none the less God's work, and he was God's servant. Heredity did much for him. Home influences did more. His university training supplemented both. His long and wearisome search after God, and the successful outcome of his search made him a fit leader of men. His natural temperament, his perfectness of physical life, his rare insight into human nature, his sympathy with the common people, and his ability to command the respect of the most exalted, his broad, minute, thorough, exhaustive scholarship, his patient, long-continued utilization of the inductive methods of the great philosopher Bacon in the observation and careful study of the various phases of religious theories and experience with which he came in contact for more than sixty years, altogether gave him a most wonderful power over the men and thought of his own time, a power which has gone on increasing at a most surprising ratio until the present time, and was never so great and aggressive as now.

It took a very bold, not to say reckless, man to confront him while he lived, for it is a notable fact that while he never was known to commence a quarrel with any one, he was never known to be the first to quit when once a quarrel had commenced. Hence it seems a very unwise procedure on the part of an average scholar or theologian in these days to set up for a critic of John Wesley. The race of man has produced only a very few men who have equaled Wesley, and fewer still who have surpassed him. And yet we have now and then one who assumes to know more about the subjects concerning which Wesley wrote than he knew. Little critics are this sort of people who undertake to correct his English, his interpretation of Scripture, his theological statements, his views of Christian experience, and many other matters of greater or less importance.

This book takes us away from the theorists, and doubters, and disputers, and gives us Wesley and what he taught and what every one of his followers may well accept: certainly is this the case so far as the points discussed in the book are concerned.

It must have been observed by most, if not all, who have given attention to the subject, that a theoretical lowering of moral standards is sure to follow, except in rare cases, the lowering of moral conduct. The standards are made to correspond with the conduct, and so departures from righteousness are either condoned or excused. In the same way it sometimes happens that theological standards of Christian experience are adjusted to har-

monize with a lukewarm, cold, or backslidden experience. It is a constant source of perplexity to careful observers to see persons who at one time professed the experience of full salvation and taught its reality and attainability, alike from the Bible and the writings of Wesley and others, in subsequent years go back on their own testimony as to the reality and attainability of the blessing, and then in order to justify themselves give new and different views of the Bible teachings and also discredit the teachings of Wesley. One of the many perplexities in such cases is to determine whether now or then such a person could be trusted. Was he honest then? Is he honest now? Was he deceived then? Is he deceived? We have no such difficulty in the case of John Wesley. He commenced in the darkness, found his way into the light, and held on his course without wavering. He has shown by the methods employed, and the results attained, that he was and is a safe guide, and we may follow him without the slightest hesitation as he searches into the deep things of God. Certainly all this will apply with special emphasis whether we have in mind the doctrine of the Trinity, the absolute Deity of Jesus Christ, the personality and Deity of the Holy Spirit, the doctrine of the fall of man, the natural depravity of each human being, the inspiration of the Bible, the supernatural in prophecy and miracle, the atonement—its ground, scope, and results; the nature, origin, and possibilities of the Christian life; the resurrection, judgment, heaven, and

hell. In all these respects it may be said that it will be safe, perfectly so, to follow John Wesley.

It is clear also that the time has come when there is need of such a book as this, and it is to be hoped that it will be read with candor and its truths accepted, and our Methodism become more Wesleyan and Scriptural as the years go on, rather than yield to the unevangelical, un-Wesleyan, and un-Scriptural tendency of the present times.

WILLARD F. MALLALIEU.

Auburndale, Mass.

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"THE ATONEMENT."

By Professor Borden P. Bowne,

Boston University.

See how the ancient spirit of Methodism evaporates under those wonderfully able rationalistic booklets of a philosopher like Professor Bowne.—*Professor James, "Varieties of Religious Experience," p. 502.*

O, Brother Jackson, we who have had a Methodist training can never be sufficiently thankful to God for the two great lessons which we were taught in early life—the atonement of Christ, and the use to be made of that atonement.—*Rev. Richard Watson's last interview just before death.*

CHAPTER I.

Among the volumes to be reviewed is one of three booklets by Professor Borden P. Bowne, of Boston University, entitled "The Atonement." While denying that any view is necessary to a reception of the benefits of the atonement he holds to "the moral view," sufficiently modified and adapted to include his theory of evolution. To review his writings one must examine his definitions.

ORIGIN OF MAN.

He says of man, the subject of the atonement:

His life is "rooted in the animal, out of which we only slowly and by much trial and error emerge."[1] "Our development begins on a sub-moral plane. That was not first which was spiritual, but that which was animal (psychical), and afterward that which was spiritual. Whatever may have been true of the first man, this word of Paul's is true of his descendants; and the reported performances of even the first man would not seem to set him very high in the scale of development."[2] "Unless we suppose God to have made the world in the dark, we must allow that He foreknew and intended to have just this developing human world with its necessity for struggling out of the animal into the spiritual, out of the mechanical into the free, out of the selfish into the loving, out of the earthly into the Divine."[3] "There are animal beginnings with moral endings."[4] "It is not a conscious moral life from the start, but a sub-moral, sub-rational, even animal life, which is to develop into moral and spiritual forms. The individual in his personal life develops slowly into intelligence, knowledge, and self-control; and the social development, which has such

[1] P. 66. [2] P. 69. [3] P. 70. [4] P. 93.

significance for the mental and moral life of the individual, is an age-long process. Account has to be taken of both orders of development in estimating the moral life of men."[5] "The general form of our life, with its marked prominence of the physical and the animal, is itself a stumbling-block."[6] "We have to deal, not with hypothetical and abstract moral agents, but with beings in the order of development where the intellectual insight, the volitional self-control, and the moral sensibility have to be developed, and where the development is never complete."[7]

Professor Bowne roots the life of man in the animal, an undemonstrated hypothesis, for which not a particle of proof yet exists. Where are the facts upon which he bases these bald statements? Geologic truth ought to furnish abundant evidence if this position is true. If God created man in His own image, certainly that was not first which is animal. The image of God is spiritual, not psychical. God is a Spirit. Man is a spirit. The Scriptures recognize a distinction between man and the animal world, and record a distinct, divine, creative act as the cause of man's existence, prior to which no specimens of the man-like animal are found. He does not give a hint in his booklets that the race became fallen in Adam. There is no foundation laid in his theory of the origin and development of man for the fall, consequently his theory of the atonement can not include the gospel of redemption. His "moral view" affords a very limited freedom on the part of the subject for whom the atonement was made. He makes the struggle "out of the animal into the spiritual" a "necessity" God "foreknew and intended," for which

[5] P. 129. [6] The Christian Revelation, p. 33.
[7] The Christian Life, p. 18.

he furnishes neither ethnographic nor Scriptural reasons. Christ took upon Him our nature, and was "made like unto His brethren." Will he hold that Christ was first animal and became spiritual after an "age-long process?" If we were first animal, so was Christ, or the Scriptures are not true. His theory of a necessitated, divinely-intended, age-long process makes it impossible for the Author of such a process to hasten its fulfillment. He says:

"The development has a natural root as well as a spiritual goal. The development also involves the unfolding of the constitutional powers of man, as well as his abstract spiritual capacities. For a long time the development remains on the plane of the natural without attaining to the consciously spiritual; but all the while it is the development of man in a divinely-ordered scheme; and all the phases and factors of this scheme have their place and function in the divine plan for men."[8] What his moral view effects toward aiding a soul necessitated to pass through this "divinely-ordered scheme" of development is difficult to discover.

DENIES THE FALL.

One holding such theories could not found the necessity for an atonement upon the justice and holiness of God. What we have called the fall is not a disorder leading downward, but one phase "in the divine plan" for men. If this seeming disorder is evolutionary, redemption is ruled out, and the atonement set forth in the Scriptures is false. A divinely-ordered scheme needs neither an atonement nor a redemptive process for its fulfillment. Really Professor Bowne has neither in his system. Redemption implies restoration by purchase, and not by de-

[8] The Christian Life, p. 39.

velopment. If, as he implies,[9] the fall as recorded in Genesis is a myth, the foundation for any atonement is destroyed.

DEFINITION OF SIN.

With any weakening of the sense of sin there must be a corresponding weakening of the need of an atonement. Defining sin, he says:

"Sin itself in many of its aspects is a relic of the animal not yet outgrown, a resultant of the mechanism of appetite and impulse and reflex action, for which the proper inhibitions are not yet developed; and only slowly does it grow into a consciousness of itself as evil. Thus sin is born; that is, human beings become willful and selfish and willing to do wrong. This may indeed go to any extreme of malignity, but it would be hysteria to regard the common life of man as rooting in a conscious choice of unrighteousness."[10] "And sin itself, as we find it among men, is largely the willfulness of freedom which has not learned self-control, rather than any deliberate choice of evil."[11] "If God is in history at all, we must say that He wills both that a great many things bad in themselves shall be, and that they shall be done away with."[12]

These are his definitions of sin. In many of these aspects it can not be a transgression of a moral law. The being has not entered the realm of morals. If it is the result of the mechanism of appetite and impulse, it must be under the law of necessity, and can not be volitional, a perversity of reason, or a depravation of the affections. He makes sin to root in the animal. God makes it to root in the spirit. It is revolt against nature, as well as plainly prescribed moral laws. The Scriptures say that "Sin is

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[9] The Christian Revelation, pp. 66, 71. [10] P. 69.
[11] The Christian Life, p. 41. [12] The Christian Revelation, p. 100.

the transgression of the law." "All unrighteousness is sin." "To him, therefore, that knoweth to do good, and doeth it not, to him it is sin."

The power to sin implies a high quality of being; animal nature can not sin. Sin can not be charged up to ignorance, which measures man's innocence, nor to the sensuous nature. There are many sins of the darkest type which have nothing to do with the senses. If God "wills that a great many things bad in themselves shall be," may not this be one of the things He wills "shall be?" God's will is right, so that a great many things bad in themselves are right. According to the Professor, a necessitated, divinely-ordered scheme, in which God wills that a great many things bad in themselves shall be, leaves little ground for a Scriptural definition of sin. Jesus makes sin to "root" in unbelief; Professor Bowne makes it to root in animalism.

These definitions do not suit him, as he must know that neither freedom nor moral obligation are implied in "the mechanism of appetite and impulse;" therefore, he enlarges it to one including willfulness, selfishness, and willing to do wrong, "the willfulness of freedom, which has not learned self-control." Willfulness and selfishness are terms belonging to spirit nature. Willfulness implies a consciousness of law, with ability to comply with its mandates (natural or gracious). These are misused attributes of man, and not qualities of "freedom." Man is conscious of some measure of freedom; he may be conscious that he is willful and selfish, and that he abuses his freedom; but

he has no knowledge of when he became so. From what system of revelation, morals, psychology, or philosophy has Professor Bowne discovered that "human beings become willful and selfish?"

Sin is not "born," but discerned, since Adam's fall. It is this fact which compels us to look behind ourselves for its origin. The moral law, which Professor Bowne so shamefully ignores in dealing with the atonement, is the means by which this discovery is made. Professor Bowne roots this willfulness and selfishness in the "animal not yet outgrown;" the Church has always rooted it in the fall of Adam. Selfishness is not animal; it is affectional—it is the antithesis of love. The Scriptures reverse the order he holds, and teach that sin appeared first in a free spirit, and, imparting itself to the psychical life, depraved it; hence the unnatural condition of the race. The only human being which was natural since Adam was Jesus Christ. Humanity discovers itself to be selfish before it wills to be so, and without a work of redemption it finds itself incapable of being otherwise. Instead, therefore, of that being first which is natural, an abnormal condition of the psychic nature is the first discovery, which, when traced to its source in us, is discovered to be a depravation of spirit; and because not self-imparted must have accompanied our begetting. No, that is not first which is natural, but unnatural, incapable of self-recovery, needing an atonement and a Redeemer to restore it to original righteousness. We have not only an abnormal spirit, but a depraved psychic nature also, both tending to go beyond

the limits prescribed by the Divine law. We are under the dominion of a spirit of lawlessness which controls the "mechanism of appetite and impulse," and no amount of "inhibition" can prevent or cure it.

The Scriptures say, "By one man sin entered into the world." Not a single passage contains any of the Professor's definitions. Even the passage he uses to establish the order of development—viz., "that was not first which is spiritual, but that which is animal"—is taken from a Scripture dealing with the resurrection of the body by one whose statements on the atonement he treats with perfect indifference.

If Professor Bowne believes in the existence of fallen angels, he must have some other theory for their fall and the origin of their sin than the "mechanism of appetite and impulse," or "the willfulness of freedom which has not learned self-control." Well has Horace Bushnell said, "What we called sin before we became philosophers we now call development, and excuse ourselves from all blame in it, because we are only a part of nature subject to her laws."[13]

We now enter this labyrinth of bewildered religious thought to see what a "moral view" of the atonement, limited by the age-long processes of evolution, can do for us in taking away the sin of the world. The religious form of these writings is their greatest danger; they neither represent Christianity nor Methodism. One would think the Scriptures were not necessary to prove his theory,

[13] Nature and the Supernatural, p. 211.

so little use is made of them; indeed, he questions them where he does not ignore or deny them. In his usual manner he wades through fictitious theories or defective statements of correct doctrinal truth. Ancient theologies based upon Calvinistic notions of salvation are scourged out of the temple of truth; after which he seeks to argue out of their realistic value the writings of the Scriptures conflicting with his moral view. Concerning

THE LANGUAGE OF SCRIPTURE

he says:

"It is further plain that, for setting forth the great truth of Divine grace, it was necessary to use the actual speech and conception of the time. Any revelation which might be made to men must be cast in the existing molds of thought and expression; otherwise it would be unintelligible. Accordingly we find the great salvation set forth in the language of ancient life and custom. In particular the religious rites and traditions of the age had produced a great system of thought and speech, and in terms of this system the doctrine of grace was naturally cast. The language of the altar and temple, the customs of ransom and redemption, the legal usages of the time, all lent themselves to its expression. Accordingly Christ is a sacrifice and propitiation for our sins. He is the Lamb of God which taketh away the sins of the world. He is our Passover. He gave His life a ransom for many, and thus becomes the Redeemer of the world. This language was necessary. The religious thought and development of the time would have been inacessible to any other. . . . Thus the language of the time is used; and for that time and for all times it makes a true impression; and Christian thought is left under the guidance of the Spirit, to distinguish between the spirit and the letter, between the abiding truth and the changing forms of expression. . . . It is becoming more and more apparent that the aim is to make a practically true and important impression." "The truth is to be found in the impression, rather than in any logical or dictionary analysis of the forms of speech: and

the expression and understanding will vary with the growth of thought and life and knowledge."[14] "We may hold that in another stage of moral and religious development these modes of speech would not be the best possible, because the forms and customs on which they rest have passed away. For instance, we may well believe that the Biblical forms of speech, while expressive and necessary for the time when they originated, would not be employed if the Christian teaching were to be set forth for the first time to-day. . . . We can not doubt that the doctrine would be cast in modern molds, rather than in those of the Jewish Church and the Roman law. There is no good reason for thinking that those ancient forms have an eternal fitness beyond all others for expressing the grace of God."[15] "The language of Scripture must be interpreted in accordance with our moral reason, no matter what it seems to say."[16] "The language of the Scripture is sacrificial, substitutional, and satisfactional."[17]

These lengthy quotations warrant their insertion, as they so clearly set forth the author's view of the language of the Scriptures. Evidently he thinks he has reached that "stage of moral and religious development" in which it would not be best "to use the language of Scripture." His "moral reason" has detected the inaccuracy of its statements concerning the death of Christ. He says the language of Scripture creates "a true impression," but it is most evident that the impression received by him is radically opposite to the one received by the Church for centuries past. He says the language of the Scriptures is sacrificial, substitutional, and satisfactional; but there is "no literal substitution of one person for another, no literal satisfaction of the claims of justice, no literal payment of a debt, no literal ransom or redemption." Indeed, he has no *figurative* substitution, satisfaction, or payment

[14] Pp. 11–14. [15] Pp. 16, 17. [16] P. 29. [17] P. 54.

of debt. The incarnation which he holds is the atonement could not furnish such, so these things are ruled out of his theory.

CHRIST RECOGNIZES THEIR RELATION TO HIMSELF.

Christ taught, and His disciples believed, that the language of the Old Testament prefigured His life, work, and especially His death. It was these very Scriptures He used to prove to them "the things concerning Himself." There would be some force in his argument if the Gospel was for the Jew only. Why should those New Testament writers foist a religious language exclusively Jewish upon the Grecian, Roman, or Corinthian peoples, none of whom were familiar with those things which distinguished the Jewish from all other religions? Certain places, services, and days were sacred to the Jew, which a Gentile could not understand. Being first separated from the Gentile world, they received those customs, services, and sacrifices by a revelation made to Moses as essential to an acceptable worship of God. Their progress or decline centered around a faithful performance of all those requirements. Christ taught His disciples that His death was the fulfillment of this typical system of worship. So thoroughly convinced were they of that fact, that it formed the principal part of their writing and preaching. The Old Testament language was not "necessary" in preaching the gospel Professor Bowne advocates. All he declares could have been expressed in the language of Greece or Rome

independent of the Old Testament Scriptures. This is his gospel:

PROFESSOR BOWNE'S GOSPEL.

"We see the love of God in the gift of His Son, and the love of Christ in His work for us, and the gracious condition in which, as the result of that work, we find ourselves. The forgiveness of sin is proclaimed. The Divine love is declared, and the Divine help is proffered to all. This is the clear revelation which emerges from these forms of speech; and this is a Divine Gospel which is worthy of all acceptation."[18]

If, as Professor Bowne says, "Any revelation which might be made to men must be cast in the existing molds of thought and expression," why did the apostles borrow a strange language and radically opposite molds of thought and expression to introduce Christianity among the Gentiles? The gospel of blood, of altar, of temple, of ransom, of redemption, was declared to them in the plainest terms as essential to the blessings of the great salvation. They had bloody sacrifices, altars, temples, and priests, but they were not used as "the existing molds of thought and expression." They were required to turn from Gentile to Jewish sacrifices for the symbolical language which set forth the Gospel of Jesus Christ, because it contained something concerning Christ no other religious rite contained. The Gentiles had no "Passover" nor "day of atonement." They had nothing which suggested the fundamental truth of the Christian religion, and, while Jewish sacrifices were essential to the Divine favor until

[18] P. 15.

fulfilled in Christ, Gentile sacrifices were "an abomination unto the Lord." Their sacrifices could not suggest a redeemer from sin, and in no sense did Christ fulfill them.

THE IMPRESSION FOUNDED UPON FACTS.

In studying the Scriptures millions have received a different impression concerning the nature of sin, guilt, condemnation, pardon, forgiveness, regeneration, and sanctification from that which Professor Bowne has. Acting upon their impressions they have pursued a different course altogether than the one he teaches to procure salvation. This has produced an experience which he denies as real or Scriptural. He says:

"If sin be thought of as a debt, it is paid. If it be thought of as slavery, we are redeemed or ransomed. If it be thought of as guilt demanding atonement and propitiation and expiation, there has been one supreme sacrifice for sin. If we think of the mediating high priest of the old Temple, we, too, have a Mediator and a High Priest—Jesus, the Son of God, who has passed into the heavens, where He ever liveth to make intercession for us. If we think of our guilt and unworthiness, we are clothed with the righteousness of Christ and are accepted in the Beloved."[19] "One who has been saved from sin and restored to righteousness and the Divine favor, may think well of himself as redeemed and ransomed, or as freed from debts he could never pay. And he might also well and truly think of his Savior as having offered Himself up as a sacrifice for him, as having died for him and redeemed him by His blood. But this is the language of emotion, and devotion, and gratitude, and discipleship. It is the language of the Christian heart and life, not the language of theological theory."[20]

Why should one think of sin as a debt, if it is not a debt; if one under its dominion is not a slave; if it needs

[19] P. 23. [20] P. 31.

no atonement or sacrifice; or if one has not been ransomed; or if Christ has not offered Himself up as a sacrifice, or died for him and redeeemd him by His blood? Alas! alas! here is emotion, gratitude, and devotion even "unto death" for what never occurred. I think so. I feel so. I say so. But it is not true. When I say Christ "died for my sins," I should say Christ was incarnate to reveal the Father. When I say I am free, I should say I now recognize that I was never bound. While calling myself a slave of sin, I should have been calling myself a son of God. When I say I have been redeemed by the blood of Christ as of a Lamb without blemish, I ought to have ignored the Jewish figures of blood and Lamb, and stated that I discover the gracious condition in which, as the result of the incarnation, I find myself. Christ has not *procured* forgiveness; He simply declares it. I may think He is all the Scriptures declare concerning Him, but it is because I am a child in thought, and "only slowly pass beyond images to conceptions." With many of us our profoundest impressions of the love of God were received at Calvary. Professor Bowne says not. He says:

THE INCARNATION THE ATONEMENT.

"God must be revealed as a moral being, and in such a way as to make forever sure both His love and His holiness, and to furnish the supreme incentive to repentance and righteousness and love on the part of man. This is done by the incarnation of the Divine Son, who reveals the heart of the Father, not in word, but in deed, so that God is manifest in the flesh for the salvation of men."[21] "The incarnation is the central truth of Christianity;

[21] P. 96.

and the incarnation is the central fact of the atonement."[22] "In the fullness of His devotion the Divine Son entered into human limitations, lives the perfect life before men, shows God's thought for men, comes into contact with our sin also, submits to its outrage and violence, and becomes obedient unto death, even the death of the Cross."[23] "And if one should say, 'Well, if that is all; if the sole work of Christ was to reveal the Father, and to bring men to God, what need was there for His life and death?' the answer would be: How otherwise could the Father be effectively and dynamically revealed? Love is poorly revealed in words, though attended by never so many miracles; no writings spread across the sky could make any such living revelation of God and His character as is made in the incarnation and life of our Lord. And the revelation which He made derives its deep significance, not from what He said, nor from what He did, but from what He was."[24]

Heretofore we sought relief for guilt at the Cross. Professor Bowne does not recognize guilt. We have rejoiced because "unto us a Savior was given," and celebrated it with appropriate gratitude and emotion; but we found the profoundest emotion at Calvary, and our greatest gratitude because "He gave Himself for us," not to us. Perhaps in the coming New Testament arrangements can be made to have a penitent thief at Bethlehem, and the wise men giving their gifts at Calvary. Christ in His mother's arms is a poor substitute for Christ on Calvary, or as the High Priest of the household of God.

According to this theory, when Jesus was born the atonement was made. Is it not strange that Jesus did not enjoin the Church to commemorate His birth until His coming again? The Church has been celebrating His death as a sacrament, and not His incarnation. If John's

[22] P. 109. [23] P. 96. [24] P. 108.

vision represents the truth, as things in heaven appeared to him, he saw them worshiping not the "Babe," but the "Lamb," saying: "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain and hast redeemed us to God by Thy blood." The company of the redeemed had "washed their robes and made them white in the blood of the Lamb." Washing, purifying, cleansing, are all absent in Professor Bowne's theory of the atonement. What he calls sin is "outgrown," consequently, literal or figurative, there is no purgation of sin in his theory.

THE LAMB OF GOD.

God incarnate! Well may he anticipate the question his empty theory awakens. "If that is all, . . . what need was there for His life and sufferings and death?" He does not tell us why Jesus "began," near the close of His life, to show unto His disciples that He became incarnate for the purpose of dying "in our stead." Nor why at the last supper He took the cup and said, "This cup is the new testament in My blood which is shed for you." Or why He so greatly desired to eat the Passover with them, saying, "I will not eat any more thereof until it is fulfilled in the kingdom of God." Will Professor Bowne tell us when the Passover was fulfilled, and who fulfilled it? If Christ fulfilled it, He was our Passover, not because we "think so," but we think so because He was so. When He said, "All things must be fulfilled which were written in the law of Moses, and in the Prophets,

and in the Psalms concerning Him," "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations," He must have found something in the law of Moses "concerning Himself" which satisfied the minds of the disciples. Nowhere in the law of Moses is a single reference to be found concerning the sufferings of Christ, *except it be in the Levitical sacrifices,*—the typical reference to the sacrifice of Himself "once for all." Here is the Lamb of God, called in the New Testament "our Passover sacrificed for us," giving up His life on the Cross the same day of the month, the same day of the week, the same hour of the day in which the paschal lamb was slain in Egypt. Is there no significance in the fact that after centuries of careful observance of the eventful evening when the first lamb shed its blood in Egypt, that on the same month, day, and hour, in literal fulfillment of the long established type, Jesus Christ, the Lamb of God, which taketh away the sin of the world, died on the tree for our sins?

John saw this same Lamb, "standing as though it had been slaughtered," the elders falling down before it singing a *new* song, saying, "Thou art worthy; . . . for Thou wast slain and has redeemed us unto God by Thy blood."

When Jesus said He came "to give His life a ransom for many," "For this cause I came unto this hour," "Father, save Me from this hour; but for this cause came I unto this hour," and "The hour is come that the Son of

man should be glorified," He was not thinking of His incarnation, already a fact, but something He was about to accomplish. When He said, "This is My blood which was shed for you," He was not seeking to produce upon the minds of the disciples an impression that He was God incarnate. They never so refer to this monumental hour. Slain from the foundation of the world, symbolized in the law of Moses, foretold in the prophecies, announced at the incarnation, He became the author of an eternal salvation by the sacrifice of Himself. Holding the symbolic cup in His hand, He was not thinking of Bethlehem, but Calvary. He told His disciples He would drink no more of the fruit of the vine until that which the Passover signified was fulfilled in the kingdom of God.

This is not the language of emotion. With the shadow of the Cross falling deeply upon His pathway Jesus declared that by the shedding of His blood sins should be remitted. Jesus Christ literally shed His blood according to a determinate counsel of God. In some peculiar sense "once for all" Christ died for the sins of the world. No Lawgiver, Prophet, Priest, or Apostle appeared at any time to "put away sin by the sacrifice of Himself." This unique distinction belongs to the Lamb of God alone. How quickly Grecian thought would have accepted the doctrine of the incarnation as a ground of forgiveness, instead of the gospel of "Christ crucified!"—not merely the historic fact of Christ's crucifixion, but Christ crucified for our sins, to reconcile God to us and us to God. It is not alone in the Divine Son being incarnate that the

love of God is revealed which awakens repentance and procures forgiveness, but "Hereby perceive we the love of God, because He laid down His life for us." A Savior who could die to make possible the righteousness of man, is a God of love in a deeper and fuller sense than the one the Professor declares. While incarnate, His love could only awaken admiration; but when it takes on its sacrificial aspect it creates special obligation. Love meeting the demands of a violated law, revealing conjointly the holiness, righteousness, justice, and mercy of God, creates a profounder impression than the moral view possibly can, and such love is typified in the Levitical sacrifices and declared in the language of the Scriptures.

CHRIST'S DEATH GIVES TRUE MEANING TO THE INCARNATION.

It is the sacrificial death of Christ which explains the incarnation. The meaning and object of the incarnation was thoroughly misunderstood until Christ showed His disciples the Scriptures concerning Himself. They then saw that He was incarnate to fulfill those Scriptures. They could only find the mission of Christ in studying Moses in the Levitical Code. They found him in the lamb led to the slaughter in Isaiah, on whom the Lord laid the iniquity of us all. Such was the impression made upon the minds of the disciples when Jesus opened their understanding, that to the end of their lives they emphasized His death as essential to salvation. The opposition such preaching aroused; the blasting of every fond Jewish hope in their own breasts; the sacrifice of life such preaching

demanded, surely could not have been met by other than a most profound conviction that such was the truth as it is in Jesus. Professor Bowne's theory impeaches Christ Himself, and makes Him create a wrong impression upon the minds of the early Church, and they through the long centuries since. In no instance does a sacred writer refer to the incarnation "for our sins," nor that Christ wrought miracles "for our sins," nor prophesied "for our sins;" but they frequently say He "died for our sins." Salvation is nowhere offered in the Scriptures because Christ is Divine, nor yet because He is human, or both. It is always because He died for our sins, and rose from the dead for our justification. Salvation as an experience has no basis in Professor Bowne's theory. We may think we are forgiven, but we are not. Millions have testified that, after true repentance and confession of sins (which sometimes implies restitution) through faith in the sacrificial death of Christ, they have received an assurance of pardoned sin and power over sin. They believed all the Professor denies, and have induced millions more to believe the same, who testify to the same assurance. Such has been the diversity of the witnesses, so unfaltering and steadfast their faith, that unless their experiences can be proven untrue, they would seem to establish the divineness of the method they followed.

IS OLD TESTAMENT HISTORY LEGENDARY?

I should be glad to know that he does not consider the story of Cain and Abel a myth. If not, who made the impression on Abel's mind which caused him to offer "a

more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying to his gifts?" Here is Divine testimony of a twofold nature—a testimony to personal righteousness, and a testimony to the excellence of the gift through which he was made righteous. The Scriptures say "by faith" Abel offered unto God a more excellent sacrifice than Cain. God revealed to him the true sacrifice for sin. Abel obeyed the revelation, offered his sacrifice, and God approved it. Cain could have offered the same sacrifice, and equally have obtained the Divine favor. Thus commenced the battle of the ages concerning an atonement for sin. The same battle is with us to-day.

We have struck the fundamental error of this theory. God is in Christ; this incarnation makes a gracious condition; forgiveness is proclaimed and help offered. The propitiatory work of Christ is denied as a condition of forgiveness. This he does of necessity, as he must exclude all questions of law and government in a forensic way to sustain his theory.

If language can mean anything, the language of Scripture has created a most profound impression that God is not ready to receive sinners without a satisfaction for their sins, demanded by His personal righteousness. If this is not true, how did the personal friends of the Savior, taught from His own lips, without a note of warning, use the very expressions they should above all others have avoided, if they did not intend to teach that Christ's death was substitutional, sacrificial, and satisfactional? Surely

they were not advocates of the moral view; had they been, they might easily have changed their mode of expression while in the transition from Judaism to Christianity, by simply stating that Christ's incarnation fulfilled all essential prophecy and promise concerning him as a sacrifice for sin.

JEWISH SACRIFICES ARE TRUE TYPES.

From the beginning of the race down to Christ the sacrifices of the Bible are unvarying in their central figure; viz., the shedding of blood as an atonement for sin. Adam is covered with a skin requiring the shedding of blood. Abel offered a bleeding victim, and obtained witness that he was righteous. Noah ratified his covenant, as did Abraham, with sacrifices. Before the Levitical Code was given the children of Israel offered sacrifices as the divinely approved manner of worship; and later accepted as from God the law and its supplementary statutes, agreeing to observe them, which promise was ratified with blood. These statutes required "the shedding of blood for the remission of sins," and also required a constant offering of blood for the purification of the forgiven one. At no time could any one approach God without blood. Nor can one be more successful now. To conduct these sacrifices with essential accuracy and sacredness, God Himself appointed priests who must approach Him through an offering of blood. Israel could no more substitute these sacrifices with something less costly, or less distasteful to the nations around them, than we can to-day

ignore the blood of the everlasting covenant, and be assured of the favor of God. Nor could they imitate the sacrifices of the heathen, which were "an abomination to the Lord." All this was Divinely chosen to typify a perfect order of salvation which was "yet to come." The tabernacle, the priest, the altar, the victim, its qualities, its mode of death, the sprinkling of the blood on the mercy-seat and the altar; everything was Divinely selected and appointed. The Passover and the day of Atonement had a special meaning, and it was that meaning Jesus made clear to the disciples when He began with Moses and showed them the things concerning Himself. No wonder He had put them at rest as He filled with spirit and life the forms with which they had been familiar so long. They had known Him for years, witnessed His miracles, heard His teachings and His declarations of the Father's love. He had promised them seats on thrones judging the twelve tribes of Israel. They saw Him fulfill His offices of Miracle-worker, Prophet, and Teacher, and they had promised to die with Him, and yet, though He had constantly declared all the Gospel Professor Bowne teaches, He did not awaken enough love in the hearts of His most intimate disciples to enable them to keep the promises of faithfulness they so earnestly made. It was not until Christ the Mediator, Priest, Redeemer, Lamb of God, had fulfilled the types concerning Himself found in the Scriptures, that they obtained that love for Him which made them glory in the Cross, because they saw glory in it, from which they fled before. To them it was no longer

an instrument of cruelty, but the power of God unto salvation. Life itself was not dear to them in defense of the doctrine of the Cross.

When they saw that which seemed to them loss and failure turned into a glorious fulfillment of the Scriptures concerning Christ, and that He ought to have suffered these things and entered into His glory, their hearts burned within them. Since that eventful walk to Emmaus, millions of hearts have been strangely warmed by the revelation of the same truth. Evolution ends in the Incarnation. Christianity and its life-imparting power comes from Calvary. He says:

"It is conceivable that a Christian agnosticism should content itself with accepting the fact without any theory whatever." "The Scriptures themselves deal mainly with the fact, and give no single consistent theory."[25] "God was in Christ reconciling the world unto Himself; and God in Christ, not for Christ's sake, forgives us."[26]

One may well look with suspicion upon a book on the atonement which, from the beginning to the end, ignores the "fact" that Christ died for our sins. He is compelled to admit that Christ died on the Cross; but he ignores the object for which He died. With him, to believe that God was in Christ is all that is necessary for forgiveness. Christ "was," that is all. He did nothing whereby we must be saved.

Addressing the Corinthian Church, Paul states "that Christ died for our sins according to the Scriptures." How could this be, unless the Old Testament foretold that

[25] P. 20. [26] P. 45.

Christ would die for our sins? Isaiah said, "It pleased the Lord to bruise Him; He hath put Him to grief." He was "stricken and smitten of God." "The Lord laid upon Him the iniquity of us all." Professor Bowne says Christ "came into contact with our sin." Isaiah said the Lord laid our sin upon Him. Paul says He died "in our stead." God "made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." He was made something that we might be made something. Surely this something was "for Christ's sake." He was made a sin-bearer, something more than coming in contact with sin. Physicians come in contact with diseases, sympathetically enter into the condition of the patients, apply remedies, but do not procure them. Christ proclaimed forgiveness of sins, and demonstrated His right to do so, long before He came to Gethsemane and Calvary. When He died the "just for the unjust," He revealed the method by which He established the right to forgive sins. To His death is attributed the removal of "the curse of the law," by His becoming a curse for us. He *did* something, once for all, He never did before, and can never do again, "once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." This can not mean that He declared forgiveness once; He frequently did so, and continues to do so. No, He was "made a little lower than the angels *for* the suffering of death," "that He by the grace of God should taste death for every man." He was made a perfect Savior and Redeemer through the suffering of death, "that through

death He might destroy him that hath the power of death." He conquered "death by sin," with a "sacrifice for sin," and it was for this He partook of flesh and blood. The death of Christ was according to a Divine plan and purpose. Jesus said: "Thou couldst have no power at all against Me except it were given thee from above." "Therefore doth My Father love Me, because I lay down My life, that I may take it again. No man taketh it from Me, but I lay it down of Myself." It is this voluntariness which gives value to His obedience. He did not merely submit to the inevitable. The will of God, which is equivalent to His law, required a redemption price, and Jesus came to pay it. Why God should require it may never be clear to us; but He has so stated, or the Scriptures are false. Having Himself absolutely furnished the sacrifice to make it possible for Him to be "just and the justifier of the believer," there can be nothing unreasonable in His demanding it or supplying it. If a feature of truth, utterly ignored by Professor Bowne, is met by this fact, we do no violence to our reason to strive to understand it, nor can we more fatally miss our way than He has with a theory of the atonement which denies the most of the Holy Scriptures. Christ had an appointed task. It was not to die by crucifixion, or between two thieves. He died before crucifixion could have made it possible. When His soul was exceeding sorrowful unto death, He did not appeal to humanity once to deal more tenderly with Him, nor did He emphasize His physical agonies. He cried to His Father to let "this cup pass" from Him. It was

not a question of being permitted to use power. He said: "Thinkest thou that I can not now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how, then, shall the Scriptures be fulfilled, that thus it must be." He was not seeking deliverance from the crucifixion of His body; He was in the act of giving "His soul an offering for sin." He was being "bruised by the Lord," as Isaiah said He would be. His life was the ransom price, to make possible the salvation of the race; and that ransom price was not paid until His life was actually given. His soul was straightened till it was accomplished. Paul says, "I delivered unto you, first of all, that Christ died for our sins." This truth he says he "received of the Lord." Surely it was not that Christ died on the Cross that was revealed to him. The nation was never so astir over anything as that; but it was that He died "for our sins," which was already stirring so many hearts, and that this truth was according to the Scriptures. Our sins, sacrificially borne, caused His death, and not His being nailed to the accursed tree.

GOD'S WRATH.

Professor Bowne admits that God's wrath abides upon a certain class. He says:

"The love of God, like parental love, takes the will for the deed, bears with weakness and misfortune, avails itself of all the resources of discipline and waits for development; but if any one regardeth iniquity in his heart, the wrath of God abideth on him; and any doctrine to the contrary is heresy."[27]

[27] P. 92.

This accords with other passages of Scripture. "God is angry with the wicked every day." "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." God's whole bearing toward the sinner shows that this wrath is not a spirit of resentment, or vindictiveness, though personal. The very persons with whom God is angry are the persons for whom He gave His Son as a Redeemer. His wrath is personal and judicial. Violated law must be honored, as well as the sinner pardoned. The sinner must be rightly related to the law as well as to the Lawgiver. Any salvation ignoring the law, is not the Gospel of the Son of God. Christ really gave Himself. The Father really gave the Son a ransom for sinners. What Christ was, was necessary to give value to what He did; but what He did, and not merely what He was, constitutes the Gospel. This is not a question of the innocent suffering for the guilty. It is infinitely more. It is a sacrifice—God's Lamb—Divinely provided, into which the person of God enters to show forth His love for the race, while maintaining His character for holiness and justice. He gave His Son as much to impress us with the majesty of His law and the nature of the Lawgiver, as to reveal His love. Such a manifestation of love, so costly, so impossible for another to make; dying in our stead, the just for the unjust; equally revealing the majesty of the law, as well as the compassionate love of God, is transcendingly beyond what the incarnation reveals.

That God should inflict a justly merited punishment

upon the guilty could but be expected. To forgive without arousing some sense of the costliness of the pardon could neither awaken gratitude nor impress one with the turpitude of sin, and thus the very object of the forgiveness be missed. If His wrath is never turned away, He is never angry with the wicked. But He can not be otherwise. He can not be passive in this matter. He is not only sorry that sin exists, but angry at the cause of its existence, and more especially because it need not exist at all. Sin, in the mind of God, is not "unevolved animalism;" it is a crime as well as a moral disease. The baseness of this moral view in its relation to law, is its condemnation. It holds that God's wrath is against those who do evil; but they have nothing to fear from it. We are all the children of God, and can not "forfeit membership in the family," and surely such wrath is not much to be feared. This Calvinistic falsehood our fathers overthrew a century ago, and it is neither Scriptural nor Methodistic, and very unworthy a Professor in a Methodist university to teach any such a doctrine. If God's anger is real, then He has feelings towards sinners because they sin, expressed by the word Wrath. He condemns sin, and justly so. To save men without recognizing the law which condemns them, is to make the law of none effect.

SELF-EXECUTING LAWS.

Professor Bowne says:

"In what way is the law magnified and made honorable by the suffering of an innocent person, instead of the transgressor? In what way would such suffering reveal God's hatred of sin or

His love for sinners?"[28] "We have not to deal with arbitrary enactments, with penalties arbitrarily attached, but rather with constitutional law; that is, with law wrought into the constitution of things and executing itself with the inevitability of gravitation."[29] "In this realm of constitutional law the utmost we may hope for, is that consequences may be eliminated by bringing in other laws as health eliminates disease."[30] We have, then, an unchangeable system of law, not forensic, but expressed in the nature of things, as the precondition of any moral and intelligible order. And this system must be looked upon as an expression of the Divine goodness and righteousness; and being such, it must be without variableness or shadow of turning."[31] "The Divine law is supposed to have a claim upon the individual or the whole race. This claim stands unsatisfied in the court of Divine justice, much as a judgment stands on the books of an earthly court; and salvation consists in the satisfaction and cancellation of this claim."[32]

The terms law, justice, government, governor, and their synonyms, as found in the Scriptures, are terms exceedingly perplexing to Professor Bowne. He makes all moral law constitutional and capable of "executing itself." Can he cite a single instance of law executing itself? In his "Theism" he says: "For ourselves we do not hesitate to allow that the natural is a constant miracle, and that all things stand and all events come to pass because of the omnipotent power of God."[33]

Law as "expressed in the nature of things" was put there by an absolutely holy, just, and good Being, and He is omnipresent as well as omnipotent to execute it. The nature of things is the outcome of God's free choice. Things are as they are in nature, because He wills them to be so, and His will is not arbitrary, consequently we

[28] P. 50. [29] P. 78. [30] P. 82. [31] P. 83. [32] P. 130. [33] P. 315.

do not "deal with arbitrary enactments," nor "with penalties arbitrarily attached," nor yet with self-executing laws. Where He has created beings free, law may be broken, and this incurs not only personal blameworthiness but Divine wrath, and Divine wrath is not self-inflicted. This wrath must be appeased, and God has provided a method of doing so in the sacrificial death of His Son. Through this sacrifice He declares pardon, justification, and salvation to all believers, and this declaration has for centuries met the most profound inquiries of the race concerning sin and its penalties. Millions have found peace in thus believing, and have also found in the sacrificial death of our Lord the strongest possible motives to cause them to cease sin. Christ fulfilled Isaiah's prophecy. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." If God has arranged a plan by which the chastisement of Christ secures peace between Him and mankind, and through it we have peace with God, we need not care what theory denies it, so long as we enjoy the experience. God thus provided the means to give majesty to His law, and yet exercise mercy by removing the ill-desert of our sins, and awaken a most profound love for the Savior.

Physical law is never broken. It may be ignored and the transgressor suffer; but it is never broken. Moral law is God's will concerning moral beings. It can never change, because it is the law of His own being. It was in harmony with this law He made man, and it has a

claim upon the individual and upon the whole race. According to Professor Bowne's theory man never was in harmony with moral law; he is only in a process of becoming. I wonder if he ever reached conformity to law in his "animal beginnings" before he evolved into crude spiritual being? The Scriptures teach that Adam and the moral law were in harmony when he was created. Like the law, he was constitutionally holy, just, and good. He broke the law, and as a consequence man is constitutionally opposed to moral law; he is not subject to it, neither indeed can he be. He is not a subject for development or evolution, but re-creation. He needs to be "created anew in righteousness and true holiness." His difficulty is neither weakness or an undeveloped state, but inherent opposition to God and His law, and neither time, patience, nor age-long processes can reach the difficulty. The will which willed to disobey moral law originated a change in man's moral nature, and now he possesses a "spirit of disobedience" which is antagonistic to what God wills; independent of the will which originated it.

If constitutional law was the only standard of morals to-day, we would be without a true standard. Instead of a nature constituted according to Divine law, we have a nature contrary to it. To look to constitutional law as we discover it in ourselves, for a standard of right, is folly indeed. By breaking the law man has incapacitated himself to conceive what should be the standard governing him unaided by Divine revelation. However, God and His law remains, and His demands have never changed,

though sin has made it impossible for them to be met. From the standard, "Do this and thou shalt live," mankind has nothing to hope. He must not only remain under condemnation for his past, but his future is hopelessly involved because of the state of his being. The atonement provides for his past. The work of the Spirit for his present and eternal life.

NO ATONEMENT FOR THE PAST.

Professor Bowne makes no provision for the past. He says:

"They have insisted that the consequences of sin can not be canceled without an atonement, but have signally failed to see that they are not canceled even with an atonement."[34] "We might well fancy, in some moment of moral relaxation or of half vision, that there ought to be absolute forgiveness upon repentance, with relaxation of all penalty. This notion would root in the nervous sensibility, rather than in the moral reason. . . . Its plausibility rests upon oversight of the distinction between forgiveness as the removal of personal displacence, and forgiveness as the canceling of natural organic consequences. The sentimentalist fails to see that consequences are not forgiven."[35] "Sinners, rather than sins, are forgiven."[36] Am I, then, never to get clear of my past. That depends upon the meaning. Through the grace and the gracious help of God I may get clear of the sinful life, and emerge into the life of the Spirit. The healing and restoring resources of God are great, and thus I may hope to remove the scars and undo the evil. But that the past should be made nonexistent, or memory blotted out, or the entail of consequences arbitrarily cut off, this is not to be hoped for, because it ought not to be. The past has a mortgage on the future."[37]

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[34] P. 85. [35] P. 85. [36] P. 111. [37] P. 114.

CONTRADICTS CHRIST.

He says: "Sinners rather than sins are forgiven." Jesus said to sinners, "Thy sins are forgiven thee." The reader can decide which to believe. He says: "We may hope to remove the scars and undo the evil." I ask, What scars can we remove? Sin wounds more than the one who commits it. No man can prevent his progeny from suffering degradation on account of his sins. Adam's fall cursed the race. Mankind is cursed in his heredity and in his environment. Our misdeeds often hasten other souls to a more rapid ruin than ourselves. How can I remove the scars my sins have made upon others? How can I undo the evil I have committed in the past? I give a neighbor strong drink. Inebriation has not existed in his family for generations. He becomes a drunkard, kills his loving wife, imparts to his offspring a fearful desire for drink; he is hung for murder, and goes into eternity to meet a drunkard's doom. Professor Bowne has said much about reasoning in the abstract; now will he take this common concrete case, and tell us how we are going to remove these scars and undo this past?

Some of the consequences of sin are "not canceled even with the atonement." The Scriptures do not teach that consequences are canceled, nor does any wise theologian; penalties are. Physical death, as a consequence of sin, is not canceled; but the penalty of eternal death is removed; and even physical death, to a believer, is a restful sleep. While graces are developed under suffering,

weaknesses and even agonies produced by disease. We must not confound sins, penalties, and natural consequences. The deliberate, unholy, self-determination to evil which awakened Divine wrath is forgiven upon certain conditions. As long as the sin is unforgiven, guilt and condemnation remain. Sins must be punished or forgiven; the law declared the penalty before the sin was committed. There are consequences in one's nature as the result of sin, as well as penalties yet to be inflicted, should the gracious conditions of the gospel be ignored. The sin is personal, and in a sense collective. The consequences are natural and universal. The penalty is Divinely imposed; that is, directly inflicted. God has declared that forgiveness honors the law, maintains His righteousness, sutains His justice, as truly as inflicting the penalty attached to disobedience. The natural consequences remain the same, whether one is pardoned or punished, and must be met by another process altogether. The mystery of this adjustment of the Divine administration to the needs of lost souls will likely remain an object of belief forever. The fact is duly accredited by the Divine procedure, and His gracious administration corroborates the explicit statements of the Scriptures. A Divinely-imparted peace results from this very faith. Pardon changes the legal relation of the sinner, while forgiveness removes the displacence between God and the soul.

"Christ hath redeemed us from the curse of the law." "Jesus which delivered us from the wrath to come." "For the law of the Spirit of life in Christ Jesus hath made me

free from the law of sin and death." "There is therefore now no condemnation." These passages, with many more of the same import, certainly imply more than Divine displacence. Curse, wrath, sin and death, and condemnation are legal disabilities which are removed when one becomes a believer. Subjective consequences also follow our faith: guilt, condenmation, remorse, shame, fear of death, fear of man, cease; and pardon, peace, reconciliation with God, joy in the Holy Ghost, victory over death, righteousness, regeneration, holiness, and eternal life ensue, which imply much more than the removal of Divine displacence. Glorious consequences following the removal of sin by faith in our Lord Jesus Christ, whom "God set forth as a propitiation to declare His righteousness for the remission of sins that are past."

Yes, Professor, past sins are remitted, and God is righteous in doing so, and He is able to instantly undo much that sin has done, nor has God left Himself without witnesses.

Guilt is not a "natural organic consequence." It is a consequent of the denial of the rights and claims of the law. It is not with "self-acting laws" of a spiritual universe, but with a living personal God, the righteous Judge and Ruler of the universe, that we have to do. The testimony of His Word and the dictates of our own moral nature assure us that by sin we are excluded from His favor, and justly exposed to the endurance of His wrath. And hence no method of salvation can avail us which does

not provide for the canceling of our guilt, as well as the removal of our sinfulness.

If God possesses the attribute of justice, it must be from its very nature a judicial attribute. Law and its penalties must be administered according to the strictest terms of justice. Nature has no ability to inflict penalties for violating law. Law has neither power to provide or accept a substitute. Substitution is not taught in nature, nor by law. The Author and Administrator of law alone could provide and arrange for a substitute for penalty. Christ is that substitute, and He has redeemed us from the curse of the law, while He has magnified the law in doing so. The Scriptures do not teach that Christ suffered the penalty of our sins; if He did so, mankind could not be punished for unbelief. Christ is God's substitute for penalty, which honors Him and His law. This is not demonstrated by any process of reasoning, though it is not unreasonable. It is Divinely stated, and it to be believed on the part of those who receive its benefits. Something must take the place of penalty if the sinner is forgiven.

SUBSTITUTE FOR AN ATONEMENT.

Professor Bowne's substitute is repentance. He says:

"Forgiveness upon repentance, with the limits hereafter to be mentioned, is entirely in order."[38] "The condition of such forgiveness would be true repentance; that is, a heart-felt repudiation and condemnation of the deed, and a purpose to rectify the wrong done as far as possible. With God and man alike such repentance should remove personal displacence, and restore the offender to

[38] P. 52.

harmonious relations of will with the one sinned against."[39] "God must be revealed as a moral being, and in such a way as to make forever sure both His love and His holiness, and to furnish the supreme incentive to repentance and righteousness and love on the part of men. This is done by the incarnation of the Divine Son, who reveals the heart of the Father, not in word, but in deed, so that God is manifest in the flesh for the salvation of men."[40]

THE INCARNATION PROCURES FORGIVENESS.

These statements are clear. The supreme incentive to repentance is the incarnation. The condition of forgiveness is true repentance. Professor Bowne sees something must occur before the sinner is reconciled to God. But he also says, "God in Christ, not for Christ's sake, forgives us." That is, the incarnation is the supreme incentive to repentance. Yet we are commanded to forgive one another, "even as God, for Christ's sake, hath forgiven you." Who is right, Paul or Professor Bowne? If the Scriptures teach anything, they teach that we are forgiven for Christ's sake. Repentance in no sense atones for our sins. A most profound sorrow, accompanied with a blameless life, does not remove the liabilities against the sinner. The incarnation is nowhere set forth in the Scriptures as the supreme incentive to repentance. In the utter absence of all those Scriptures which speak of the blood of Christ as an atonement for sin, it would take the utmost stretch of faith to believe that either repentance or the incarnation atoned for our past sins. Our reason could not accept any act of ours as sufficient, and the fact of the incarnation does not answer the questions which

[39] P. 81. [40] P. 96.

inevitably arise in the breast of a guilty soul. It may give character to the sacrifice, but it has not a single principle of sacrifice manifested in it.

DISPLACES THE OBJECT OF FAITH.

Professor Bowne displaces the object of an evangelical faith—viz., the blood of Jesus Christ—with the incarnation. "Having made peace through the blood of His Cross," Christ offered terms of reconciliation between man and God; and now beseeches men to remove every hindrance in the way of this reconciliation being mutual. The legal forfeitures are provided for in His sacrificial death, and God proceeds to deal with man's moral turpitude in a gracious way. Being a moral nature, a radical moral change must be wrought in him; without this change the adjustment of the legal relations would be valueless. "Being justified freely by His grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood; to declare His righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time His righteousness: that He might be just and the justifier of him who believeth in Jesus." While we were "enemies" Christ died for us, the just for the unjust (not the innocent for the guilty). On the ground of this propitiation we are declared legally righteous, or justified. Glorious truth! This accords with Isaiah's statement: "In that day thou shalt say, O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is

turned away, and Thou comfortest me." Surely he did not mean to convey the idea that he had ceased to feel angry toward God. God's anger had been turned away. The enmity of men to God is not removed by anything Christ has done in the past; it secures the Divine favor, removes the Divine displeasure with men, and this in turn is calculated to induce the removal of our enmity toward God. None of the Gospel writers refer to anything man did to effect reconciliation between God and man.

MORAL LAW UNCHANGEABLE.

The idea that God has changed His law because of the depraved condition of mankind is puerile indeed. God's moral law is unchangeable and irrevocable. This very idea necessitates the very plan of redemption the Scriptures set forth. God can not ignore His own law, which is His sovereign will. He can not will to do so; in other words, He can not dishonor Himself; neither can He sanction any who dishonor His law. Has not a judge a right to feel certain displeasure toward transgressors who break the law and interfere with the happiness and welfare of society?

The law governing human beings must have existed in the mind of the Lawgiver before any human beings existed. God placed that law in the constitution of man; man has broken the law, and is constitutionally perverse. This perversity can only be reached by a constitutional change, or re-creation. His very perversity makes him incapable of knowing what is true, just, holy, and good.

Lawlessness reigns everywhere. He is not subject to law, neither indeed can be in his present natural fallen condition. Nevertheless, the law of God has not changed, and this law, and not the condition produced by sin, is God's unchanging standard by which He must govern moral beings. Yes, we have "an unchanging system of law," because we have an unchanging Lawgiver; but that law is not revealed in the perverted nature of fallen man, but in the Scriptures and by the illumination of the Holy Spirit, which reveal to mankind their true relation to the Lawgiver. The Scriptures tell us how this discrepancy is met. It clearly shows that we did not deserve pardon, and equally so, that Christ did not deserve to suffer; but that God, "for Christ's sake," forgives us, and that He is just in doing so. Had He demanded the penalty of violated law from the transgressor, He would be just; certainly such would be the natural expectation; but God declares His righteousness in justifying penitent believers. Mark you, "His righteousness." This stern quality or attribute of God stands forth in the atonement in its true glory, as clearly as His love. It was not only loving for God to give His Son a ransom for us; it was right. It was right for the Son to give Himself to be a propitiation. It is right for God to pardon a sinner through faith in Jesus' blood. The Law is satisfied, as truly as the Love of God is revealed.

Here is a Gospel where righteousness, justice, holiness, and love are in no sense in conflict. The righteous Judge has provided the Sacrifice which vindicates the righteous-

ness of faith in His blood; and it is the Lamb slain which is crowned with glory, honor, majesty, and dominion by those whom He has redeemed by His blood.

Repentance has its place in the plan of salvation, but no place in procuring redemption or making an atonement for sin. It is necessary to secure the benefits of the atonement, but in no sense necessary to procure redemption. A truly repentant sinner claims nothing from God on the ground of his repentance. Professor Bowne says this repentance is essential to forgiveness. So do we, but not the *ground* of it. Nothing can be plainer than the Scriptures concerning the fact that Christ did something to procure our forgiveness, which was the end of the law for righteousness to every one that believeth. The apostles thus declared, the Church has reiterated it, that faith in Christ's sacrifice was necessary to a conscious forgiveness of sins. Now, for one to state in the face of these declarations that repentance is sufficient and most conducive to honor the law and maintain the authority of God's government, and that the atoning sacrifice of Jesus Christ is not necessary to forgiveness, is to state that which denies the Gospel of Jesus Christ.

It is absurd to talk of God modifying His moral law because man has sinned. This is exactly what mankind would like. It would diminish his blameworthiness and sinfulness, and make little of sin. That God in His administration recognizes all the inevitable consequences of the fall, heredity, environment, etc., no wise person would question; but it is because law can not be repealed, and

no amount of repentance could meet its demands that God provided a ransom. It may accommodate Professor Bowne's reason to think God is an indulgent Father; but man's sense of wrong, intensified to some degree of justice when he is convicted by the Holy Ghost, increasingly magnifies the law, acknowledges his guilt, where heretofore his unawakened, self-righteous spirit, guided by his so-called "moral reason" excused his crime. God never has, can, or will modify His moral law while His nature remains unchanged. He may be gracious, blending mercy with justice, and love with holiness, but not at the cost of the honor due to His law, which means His own honor. Jesus has fulfilled the law, not merely ratified it. His sufferings were not because He came within the reach of sin. Millions of martyrs have suffered because of sin a greater and more prolonged suffering. Christ met the demands of the law; He honored it by showing its claims were right and should be met; and He honored it by meeting those claims in His own person, as no one else could have met them. It was not a case of "the law magnified and made honorable by the suffering of an innocent person for the guilty;" a common, every-day occurrence. It was not the suffering of a just penalty inflicted upon an innocent substitute; but a satisfaction of the claims of the law without inflicting penalty. This is one of its glories, penalty is averted, the law is honored, God is just in pardoning the sinner, and this fact is the basis of an influence leading him to repentance and faith in Jesus Christ.

Christ could have entered most heartily into the Divine

condemnation of sin, and sympathized with the sinner, and utterly have failed to secure his pardon. Not even goodness itself, positive, active, Divine, could accomplish the task. Goodness—that is, disinterested virtue, doing good to others; all this Christ was and did from the beginning, yet the Gospel of Jesus Christ is not the sum of all His goodness; it is the giving of His life a ransom for our sins. For Himself, and to prove His incarnation, He must be as good as He was; to save sinners He must sacrifice Himself by a method prefigured in the Old Testament and accepted by Himself as the will of the Father.

PARABLE OF THE PRODIGAL SON.

Professor Bowne centers his theology in the parable of the prodigal son. He says:

"Certainly the father of the prodigal son did not have to propitiate himself, or have any one else propitiate him, when the repentant prodigal came home; and it is impossible to see any greater difficulty in God's pardon of men."[41] "The father of the prodigal son, for instance, did not, after the feast was over, distress himself about the debt of filial duty which remained unpaid. And we may be sure that the Father in heaven will not unduly concern Himself about the debt of the past when His prodigals return to their Father's house."[42]

Professor Bowne takes the silence of Jesus, in this instance, as a proof that no atonement or propitiation was necessary to secure God's forgiveness. If Christ had said nothing concerning this matter, this statement might have some weight. This same Christ said to His disciples: "This is My blood of the new testament which is shed

[41] P. 45. [42] P. 110.

for many for the remission of sins." Must there not be a fearful misunderstanding somewhere? What method of exegesis is this which makes literal one parable, and the other too figurative, in the same chapter? Why does not Professor Bowne write about the essential womanhood of God and the coinhood of man; or the essential shepherdhood of God and the sheephood of man? If the Savior had illustrated His doctrine with the story of a penitent, faithless wife returning to her husband, would He have written of the husbandry of God and the wifehood of man?

This parable sets forth the grace of God in forgiveness, with no reference to the meritorious ground on which He forgives. Would Professor Bowne be willing to suffer the consequences of his own method of reasoning, and accept passages having no reference whatever to a doctrine, as the truth concerning that particular doctrine? This parable is as devoid of the doctrine of the incarnation, which he holds is essential to an atonement, as it is of a propitiation. Are we, therefore, to conclude the incarnation was not necessary to forgiveness of sins? He advocates a true repentance of a godly sort. Will he accept his own method of interpreting the Scriptures? Let us take this verse: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Is there no such thing as repentance, because not found in this verse; and may we conclude we have redemption through His blood, the for-

giveness of sins without true repentance? Such is his reasoning concerning the parable of the prodigal son.

If what is not found in this parable is not essential to a correct estimate of the character of God, we have a strange picture indeed. Nothing is said of the father seeking to restrain the prodigal, or plead with him to remain in the family; he is not warned of his folly and the sad ending of such a course, nor indeed is any inquiry made concerning him during his absence. Is such the attitude of our Heavenly Father concerning His prodigals? It must be according to Professor Bowne's reasonings.

FATHER AND SOVEREIGN INSEPARABLE.

The fallacy of this argument is, ignoring God as Sovereign. The Father and Sovereign are never separate. The one represents Love, the other Righteousness. God may be a Father in relation to our being; but must be a Sovereign in relation to our actions and destiny. The Professor is correct in concluding that the necessity for an atonement can not arise in the doctrine of Fatherhood. If God is not Governor, then we have no government, and need no atonement for sin, pardon for guilt, or forgiveness for the past.

HE DENIES DEBT ON OUR PART.

He denies any debt on our part, or cancellation of debt on the part of Christ, using an illustration of Coleridge as an example of false reasoning. The difficulty with the

illustration is, that it is impossible. Legal obligations can not be met by moral substitution, but one may make it possible to have legal obligations canceled. He equally ignores the debt Jesus has imposed upon the race. Love is not an abstraction. Its most glorious manifestation is in the sacrificial death of Christ for us, which is the ground of our forgiveness. If we can dispense with Christ in His sacrificial work, we may also in His priestly office, and finally by an inevitable logic dispense with Him altogether as a Savior and Redeemer. Now in both these offices He has laid us under the most amazing debt of love and gratitude, which can never be met by compliance with moral law, which is obligatory upon us all. This is the source of our love. If the New Testament teaches anything, it emphasizes the debt the sacrifice of Christ creates, by meeting the demands of the law in our behalf, making access to God possible, as no amount of repentance could do. He died to lead us to God. We are bought "with a price," does not mean we were bought for nothing, or with nothing. Christ hath redeemed us. He died for our sins, and rose again for our justification. We owe our Justifier and Reconciler a debt immeasurably great.

THE PAST NOT FORGIVEN.

Professor Bowne is determined that this past, which is not atoned for and is not forgiven, shall be undone in some way.

"God presents Himself as ready to co-operate with the sinner in working out a better future, which shall in some measure undo the past and cut off its entail of evil. The utmost we can hope

for is, that the system may be so ordered as to provide for recovery and for our undoing and eliminating the wrong and mischief that have gone forth from us. And this we ought to supremely desire. What sort of a moral being would he be who could rest content, even in Abraham's bosom, if he knew there were anywhere any one suffering a hard and bitter lot because of his evil doing?"[43]

Can he cite an instance of one undoing the mischief and wrong gone forth from him? One may do some good, but can not undo the evil of the past. Consequently the saneness of the doctrine of pardon and forgiveness. If those in Abraham's bosom can not rest content while conscious any one is suffering a bitter lot because of their evil-doing, comparatively few rest content in Abraham's bosom.

CONFESSES HIS THEORY IS INCOMPLETE.

He is not satisfied with his moral view. He insists it must be included in any theory; but he does not think it a sufficient theory. Well has Dr. Bushnell said: "It is one from the preaching of which little good can be expected." He teaches a Father's love, but ends in legalism. He teaches grace, but ends in "an unchangeable system of law." He declares forgiveness, but ends with the individual undoing his wicked deeds. Any writer can do as he has done; go outside the Scriptures, ignore its plainest teachings, and evolve a theory adapted to his undemonstrated doctrine of evolution. He does not interpret the Scriptures; he ignores them. He says we do not need any theory of the atonement. How can one preach the

[43] Pp. 112, 113.

Gospel without a theory of the atonement? The greatest preachers are doctrinal, theoretical, practical. It is a glorious theory that Christ died for our sins and rose for our justification, the just for the unjust, to bring us to God. Can any other theory produce such a glorious spiritual harvest? Can one preach the Gospel and have no theory concerning the death of Jesus? If he would use his "moral reason" on the vast amount of the Scriptures he ignores or denies, and according to sound rules of interpretation meet them or disprove them, he would do the Church an honorable service; but to dash through the doctrines which have made the Church he serves glorious, without reason, sound philosophy, or safe interpretation, can not be accepted by those who love the truth. No wonder he no longer cares for the word atonement; his system does not need it. I close with a few

OBJECTIONS.

I object to the teachings of undemonstrated hypotheses for the proven truth of the Gospel of Jesus Christ, which is the power of God unto salvation.

I object to a necessitated moral world under an unproven theory of development including evil as a part of the Divine will and plan.

I object to sin as rooting itself in the animal psychic nature, and not in a nature fully capable from the beginning to obey the highest demands of the moral law.

I object to ignoring the explicit statements of Christ

concerning His death and implying His fallibility concerning the true object of His mission.

I object to the displacement of the sacrificial death of Christ with an atonement that, before He is through with it, makes Him willing to drop the word altogether, though seemingly unable to suggest a substitute for it.

I object to ignoring the death of Jesus Christ as the procuring cause of our pardon, and to the ignoring the forgiveness of sins as taught by Jesus Himself.

I object to the implication that the Scriptural statement of the fall is a myth, to which no credence is to be given, when no sound philosophy of the origin of sin can be produced while ignoring it.

I object to the positive denial of forgiveness of sins when the Scriptures explicitly state they are forgiven.

I object to the substitution of repentance for the atonement made by Jesus Christ for the forgiveness of sins.

I object to making literal a parable, contrary to all sound exegesis, to save an unscriptural Fatherhood of God.

I object to rationalism unfounding faith in the Gospel of Jesus Christ through agents intrusted with instruction in religious truth.

I object to teachings unscriptural and unmethodistic, coming from those who are as thoroughly obligated as myself to defend the doctrines of the Church intrusting them with a place among its teachers.

I object to an army of teachers and preachers taught

to deny the distinctive teachings of Methodism and the Scriptures, continuing to influence the unwary who unconsciously believe the false against the true, and go forth throughout our vast inheritance tearing down the foundations upon which such a glorious superstructure is reared by hands rightly dividing the word of truth.

I object to the exaltation of reason above faith.

It would be well for these destroyers of faith to remember that our fathers were as rational as they are, and that the fundamental truths they emphasized became theirs by the faith that is in Jesus, linking them with the apostolic days for power and fruitfulness, because they experienced the same things, finding the Scriptures concerning Jesus of Nazareth the faithful sayings.

Sons of Wesley! Let us listen to the pertinent words of our worthy leader under God: "I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid, lest they should only exist as a dead sect, having the form of religion without the power. And this undoubtedly will be the case, unless they hold fast both the doctrine, spirit, and discipline with which they first set out."[44] "If ever Methodism is overthrown, it will not be by the crude methods of the so-called holiness people, but by the hands of polished clergymen, who neither believe her doctrines nor practice her polity. These are the 'unreasonable men' from which it must purge itself or fall by its own weight."

[44] Arminian Magazine, Vol. X, p. 100.

"STUDIES IN THE CHRISTIAN LIFE."

By Professor Borden P. Bowne, LL. D.,

Boston University.

"Have ye forgotten that there is a spirit in man, and that the inspiration of the Almighty gives him understanding."—Job xxxii, 8.

"And last of all, as unto one born out of due time, He appeared unto me also."—1 Cor. xv, 8.

"Along with the consciousness of the cosmos there occurs an intellectual enlightenment which alone would place the individual on a new plane of existence. . . . To this is added a state of moral exaltation, an indescribable feeling of elevation, elation, and joyousness, and a quickening of the moral sense, which is fully as striking, and more important than is the enhanced intellectual power. With these come what may be called a sense of immortality, a consciousness of eternal life, not a conviction that he shall have this, but the consciousness that he has it already."—Cosmic Consciousness, 1901, p. 2.

CHAPTER II.

THIS volume on "The Christian Life" appeared in a series of articles in *Zion's Herald* from the pen of Professor Borden P. Bowne, LL. D. On such a vital theme one would expect great clearness from such a prominent teacher. He assumes he is examining the Christian life from a philosophical standpoint. His definitions are pure distortions. He denies distinct epochical experiences, being an evolutionist of the rationalistic school. He denies the existence of such classes as "saved and lost," "saints and sinners," but fails to establish the existence of his middle class, and frequently contradicts himself in his other booklets. I have heard him favor card-playing, theater-going, and dancing, as not detrimental to the spiritual life he stands for.

These articles appeared in book form later, and it was answered by the writer. While a second edition of the answer was being prepared a fire consumed the plates. This is the excuse for its insertion, with a few enlargements, in these pages.

PURPOSE IN WRITING.

He indicates his purpose in writing as follows:

"Some facts of experience will best open this series of papers, and will best indicate my purpose in writing. Not long ago a most worthy minister of my acquaintance, one who had been

preaching more than fifty years, and who was a model of saintly living, came to another minister, also a friend of mine, to talk about the witness of the Spirit. And his trouble was that he could not feel sure that he had ever had this witness. The expectation awakened by the phrase had never been satisfied. And the good man's heart was disturbed, and he sought counsel of his brother."[1]

This non-consciousness of a most worthy minister forms the basis of an arraignment of what Methodism has always taught as the witness of the Spirit. To confirm his views he cites the conduct of one of the "best and wisest" of men, who appointed himself class-leader to his own family, "in order to preserve them from the confusion and danger of popular religious speech until they should have acquired sufficient mental and spiritual maturity to grasp the truth for themselves." He assumes that the teaching of the Church for a century and a quarter has produced "an uncomfortable sense of artificiality and unreality in all religious experience." He says:

"I may say I have been listening intelligently to preaching for over thirty years. Of course I have heard a great many good sermons, but in all that time I have heard very few sermons on conversion and the beginnings of the religious life, whether in our own Church or in others, which were not both confused and confusing. Theological expositions have been plentiful enough; vague verbal exhortations have abounded; but there has been a grievous lack of clear statement of what the seeking soul is to expect, or what is expected from it. Such facts suggest what every thoughtful and observant person must recognize, that there is need of revising popular religious phraseology, and also of clarifying popular conceptions concerning the religious life itself, and especially concerning its beginnings in conversion. This study is intended as a contribution to this desirable end."[2]

[1] P. 5. [2] P. 7.

CONFOUNDING THE LANGUAGE OF THEOLOGY AND EXPERIENCE.

He charges the source of confusion to "confounding the language of theology with the language of experience." We think we can discover as we proceed that it is not the language of theology that fails to express experience, but the inability of *any* language; and that deep spiritual experience may be known to those whose language very crudely expresses it, and whose untrained imagination suggests ridiculous contrasts for want of better forms to express inner realities. Theology is as greatly at fault in expressing truth by a process of reasoning, as uncultured persons are to relate spiritual experience. Nothing is more certain than that intellectual giants have produced theologies concerning God and statements concerning the Christian life, that the consciousness of equally great men have disproved. However logical the mind, it can not frame a sound theology beyond the soul's experience. Indeed, the opposite is true. Many a man's theology has been inferior to his experience. The theology of any age is largely the expression of the Christian experience of that age. The supernatural revelation of truth by the Spirit compels the abandonment of former beliefs and theories. The Christian life is not a philosophy nor a theory; it is an experience. The highest intellectual equipment does not qualify a man to discern spiritual life, nor does it bestow ability to judge the experiences of others. Spiritual things are spiritually discerned. It seems strange Professor Bowne can not distinguish be-

tween the experience the soul seeks to express, and the intellectual perversity which distorts the expression by the use of undigested forms of speech. A clear spiritual discernment would have prevented him from shutting out the mass of Christian testimony because the phraseology can be criticised by intellectual but unsympathetic, unspiritual minds.

There are experiences in the Christian life which can not be imparted in words. The subjects of them did not receive them through a process of reasoning. To be understood they must find those who have received the same experience. These experiences become authoritative in regulating their lives and speech for all the future. These experiences, with the certitude of knowledge, defy any process of reasoning; yea, become the standard by which all reasoning is tested. They are impervious to sophistry. The method by which these experiences are received give them authority. The activity of the will, intellect, imagination, and senses has ceased almost entirely. Faith is active, at least receptive. Something transpires, producing an experience of certainty, pleasure, and assurance. At once the soul calls upon all its powers to aid it in expressing these facts of consciousness. Of nothing is it more conscious than its own inability to either fully or correctly convey the facts of experience. It is "unspeakable and full of glory." It is this unspeakable experience which has made rich the spiritual life of the Church; and it is this Professor Bowne seeks to deprive us of. The transformations sudden, glorious, and permanent follow-

ing these experiences guarantee their genuineness. Changes in nature, life, conduct, and speech follow. Such has been our history in producing these experiences, that the religious world has recorded our success in their histories, and it is a shame to have one of our own teachers casting discredit upon that history, because his unmethodistic, unscriptural theory of religious beginnings can not explain it. The witnesses are as reliable as Professor Bowne. If his rationalistic consciousness is not satisfactory, he can find something that is. Others less intellectual than he is have done so. If these experiences consisted in emotions alone, there would be some plausibility in his attack. But the intellectual enlightenment, moral exaltation, ethical changes, purified sensibilities, and consciousness of spiritual power which follow can not be explained upon any other theory than the one the Church has maintained for centuries.

How can one be a safe teacher of a religion the facts of which he positively ignores, and seeks to explain their phenomena on a purely materialistic basis? Unless he possess the thing himself he can not philosophize upon it. Professor Bowne denies that the Divine Being consciously meets the soul and communicates the truth. How, then, can he write upon that without which there is no Christian life?

Professor Bowne does not furnish in his revised phraseology the terms applicable to universal Christian experience, while he is removing from us every cardinal doctrine of Methodism. There is a marked absence of

that phraseology which has stirred the greatest intellects in the Christian Church and taught the most marked spiritual transformations. He removes some rubbish, but does not give us a statement covering the consciousness of all who are truly quickened into newness of life. We do not object to his correcting "popular religious phraseology, and also of clarifying popular conceptions concerning the religious life," but we do object to any endeavor to laugh our spiritual understanding out of countenance with tickling rhetoric. He is exceedingly unfortunate in the class he selects his illustrations from. He says:

"When some brother of picturesque habit of speech says in a social meeting, 'The devil told me not to come here to night,' we are not to think that he had an infernal interview. The fact of experience is, that he was disinclined to come; and this disinclination he attributes to the devil. But, however correct this may be as the hidden source of the temptation, it would be highly infelicitous to suppose anything of the sort occurred within the consciousness of the individual himself. The experience as he states it, is not the experience as lying within the range of consciousness, but rather the experience as theologized, or, more properly, diabolized by this infernal reference."[3]

Because of their ability to more correctly state the phenomenon which caused the remark, persons of a more correct phraseology would not say "The devil told me not to come here to-night," while the fact remains that evil thus personified does express a fact in consciousness. Something "transpired within the consciousness of the individual himself" that he thus describes: He felt a disinclination to come, but in what sense did he feel it, as a

[3] P. 9.

manifestation of personal dislike or an inducement of Satan himself or some evil spirit hindering him? Is there nothing more in consciousness than a disinclination to good when one is tempted? Are all concepts of an existing personal tempter merely disinclination originating with the person? and is the statement that we are tempted of the devil a mere diabolization of an inclination to evil in ourselves? May not one feel the presence of the tempter without an antecedent inclination to do wrong? It is a fact of experience that some one who communicates thought and must be a thinker, impinges upon one's selfhood and awakens such disinclination to do right, and such a person answers to the formula of a personal devil. To reason otherwise would dispense with the Scriptural account of Christ's temptation in the wilderness.

CHRIST'S TEMPTATION.

Did it not lie within the range of Christ's consciousness that Satan personally appeared unto Him, or will he insist that the whole history was an inclination to evil in Christ "diabolized by this infernal reference?" If Satan really appeared to Christ, and He was conscious of his presence, then there is a personal devil capable of communicating with spirit nature. If he did not, and the clear implication of the writer is that he does not so appear, then we have Christ possessed with inclinations to evil and the Scriptures improperly representing His states of being. It would not surprise one to read from this trenchant pen that the Scriptural account of Christ's temp-

tation is the objectivity of subjective thought, and that Satan was neither present to the consciousness of Christ, nor in reality present at all. We do not accept Dante as our standard of phraseology, but we must reject this corrected phraseology of Professor Bowne as too rationalistic for Methodism or Scripture. We do not hold that everything attributed to the devil came from that source; far otherwise; but we are not prepared to say that we are dependent upon theologic statement for the idea of conscious Satanic impingement. Consciousness and history antedate theology. That we are in ourselves a source of various inclinations to evil is a matter of consciousness. It is this consciousness which relates us to the inclination and produces a sense of evil in us, and this may exist independent of any Satanic agency; but we as certainly find in consciousness that which has given Methodism a distinct place in theology; namely, a state where no inclination to evil exists, and while consciously pure our consciousness asserts a well-defined Satanic assault upon our motive and intentions to do the will of God. To one whose spiritual consciousness is less than conscious purity, it is almost impossible to distinguish between evil inclinations arising from subjective impurity and a direct assault from Satan. To one not delivered from evil inclinations the character of Christ's temptations is impossible of realization, whatever may be one's theory. Does the Professor insist that the inclination to evil can be a matter of consciousness, but the presence of Satan can not be?

One might equally insist the presence of the Spirit can not be a matter of consciousness; indeed, he says so.

"A great many things are said about the work of God in the soul; the operations of the Spirit, His presence with us—and all this may be true theologically, but it is not true psychologically. . . . It is an object of belief, not a fact of consciousness; an accepted doctrine, not a conscious datum."[4]

If one can not be conscious of the source and character of temptation, and all temptation to evil is diabolized subjective states, then God's approbation may be considered a self-imposed, pleasing state of consciousness. If one may not be conscious of the work of God in the soul and the operations of the Spirit and His presence with us; if this is simply "an object of belief," for which there is no experimental proof, then we have no way to distinguish between faith and the fact for which our faith reaches out. Presumption would be as helpful as experience, as there is no such thing as an experience of the presence of God according to the Professor. He says:

"No exegesis of the utterance, according to the recognized usage of secular speech, would ever reveal that this means only that the person feels an inclination to some evil deed, and ascribes it to the devil as its source."[5]

He would have us believe that when Luke, the learned physician, said, "Then entered Satan into Judas," he means only that Judas felt "an inclination to some evil deed, and ascribed it to the devil as its source," and that this statement is a diabol-

[4] P. 12. [5] P. 13.

ization of an inclination to evil in Judas Iscariot. No doubt he had an inclination to yield to his inherent love of money, and under temptation it was intensified; but surely, if Luke meant to convey the idea that his inclination to evil was intensified he was capable of more discriminating phraseology than he used. Satanic possession is more than an inclination to evil; it is the possession of the soul by a power that not only inclines it in a given direction, but it leaves the soul powerless to do otherwise, and he who is thus possessed is conscious of his bondage. When Jesus cast out demons they addressed Him, and obeyed the word of His mouth. By what process could inclinations to evil be made to speak?

This method of reasoning practically denies all conscious religious experience. Every uncritical reader of Romans viii, 16, at once accepts the idea of two witnesses, the "Spirit Himself," and "our spirit." The testimony of our own spirit is the testimony of our own consciousness to its sincerity, to the facts it claims to be true. Now comes the direct witness of the Holy Spirit, which enables one to cry, "Abba, Father!" in our affections. Is this the result of argument or reflection? The theorist may think as he pleases; but those who have received the Spirit of God know it is instantly given.

This doctrine of assurance is a fundamental one in Methodism. The Calvinists held to an assurance of *eternal* salvation. The Methodists hold to an assurance that we are *now* accepted, pardoned, and adopted into the family of God, and that this witness is neither given nor

continued, except upon the condition of obedience to the known will of God. Without this consciousness of the presence of God we have nothing on which to rest for assurance that we have the life of God in us. "Whether we view religion from the human side or the Divine, as the surrender of the soul to God, or as the life of God in the soul, in either aspect it is of its very essence that the Infinite has ceased to be a far-off vision, and has become a present reality. "Oneness of mind and will with the Divine mind and will is not the future hope and aim of religion, but its very beginning and birth in the soul."[6] This source of power is being denied by those who should teach it. The Spirit leads very largely by revealments and feelings. It is truth *felt* that moves men. Indeed, it is the feeling of His Presence which gives power. For one who has never been conscious that God was present with him, and denies that conscious presence to as sane, reasonable, logical, and competent witnesses, is a piece of intellectual arrogance well deserving a severe rebuke. Had Methodism denied the conscious presence of God within, as Professor Bowne does, there would have been nothing left for the Professor to teach. A sound philosophy of the Christian life must have an experience of that life for its basis. Professor Bowne is the one who is seeking to construct out of non-reality a Christian life agreeable to his reason, but not above it. Truth is felt in the heart, as well as perceived by the intellect. God is felt when present, not that any emotion reveals Him. He

[6] Varieties of Religious Experience, p. 452.

creates just such feelings as He wishes, but they are always in harmony with the truth, or a revelation of more truth. Our most profound life, our deepest penetrations into truth, the solution of the greatest mysteries come along the line of our religious feelings. Of course, there is no religious emotion without a spiritual reason; but spiritual reasons may be Divinely bestowed, and be clearer than any intellectual process of which the mind is capable. There is a pride of intellect that will not allow many a genius to admit what has been frequently proven; viz., that an ignorant man may have states of spiritual consciousness by spiritual processes that no other person can possess who ignores the Divine method by which these states of consciousness exist. Methodism has always stood for a direct testimony from an inwrought consciousness to spiritual realities. Nor has she mocked her spiritual sons whose ignorance made crude their expressions of their spiritual consciousness. She framed a language that gave to the world a new theology, and in the strongest forms of speech wrote her own hymns from her inmost soul's experience. No wonder Dr. James Martineau wrote: "For myself I own that the literature to which I turn for the nurture and inspiration of faith, hope, and love is almost exclusively the product of orthodox versions of the Christian religion. The hymns of the Wesleys, the prayers of the Friends, the meditations of Law and Tauler, have a quickening and elevating power which I very rarely feel in the books on our Unitarian shelves. After the Scriptures, the Wesley Hymn Book appears to

me the grandest instrument of popular religious culture that Christendom has ever produced." I venture to say if the Wesley Hymn Book was reduced to conform with Professor Bowne's booklets, "The Christian Life," "The Atonement," and "The Christian Revelation," so little of it would be left to quicken and elevate, that a leading Unitarian would not detect much difference, if any, from the books found on the Unitarian shelves.

The relation of spiritual life to speech is such that no one dreams of any language conveying it. But, clear or otherwise, the fact can not be conceived through any language. It was their spiritual experiences which formed the basis of unity in the primitive Church and also in early Methodism. Their knowledge of God, which made them a positive aggressive power, was not the deductions of reason, but the infallible testimony of consciousness. That which they said was true had no foundation in any antecedent consciousness as a predicate for a logical process. It was direct revealment that made Paul testify, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." We fearlessly aver that where there is not this consciousness there is no Christianity.

If Professor Bowne means that spiritual experience has a language distinct from the language of theology, which could be clearly understood by those who are not spiritual, if it was properly expressed, let him produce the langauge, and tell unspiritual persons of spiritual realities so they can understand them. The history of theology is, that whatever the intellectual strength of the

Church, a revelation of spiritual truth has changed the theological statement, unless that statement was founded upon a spiritual consciousness. The language of experience, as far as language can be, may be the language of theology if the language of theology is founded upon a spiritual experience.

There is another distinction in dealing with the Christian life: the difference between states of consciousness the expression of self-activity, and states of consciousness the result of the activity of other selfs. Both are experiences having appropriate language to express them from widely different sources, and neither of them is the language of theology. What if one of the other selfs should be God speaking and communicating with us?

WITNESS OF THE SPIRIT.

Concerning the witness of the Spirit, Professor Bowne says:

> "My friend who was troubled about the witness of the Spirit had the root of the difficulty right here. The phrase led him to expect some sort of celestial manifestation, a testimony from without, and standing so clearly apart from the ordinary laws of mental movement as to be undeniably produced by the manifest God. In lack of any such experience, he doubted whether he had the witness of the Spirit. This class comprises the great mass of thoughtful young persons in the Churches. And for this class the religious teacher needs to bear in mind the distinction between consciousness and theology, in order to escape misleading and dangerous confusion."[7]

The inference here is very plain; viz., that one in doubt may already have the witness of the Spirit. It matters

[7] P. 16.

not whether one is looking for "some sort of celestial manifestation" or no; it is our contention that the witness of the Spirit is a matter of consciousness that ends all doubt as to itself. Methodism holds, and we believe the Scriptures clearly teach, that there is "a testimony from without, and standing so clearly apart from the ordinary laws of mental movement as to be undeniably produced by the manifest God," called the witness of the Spirit. It is corroborated by the most reliable witnesses of all classes, producing an experience which can not be accounted for by "the ordinary laws of mental movement." If Professor Bowne has had no such experience, his statement will weigh for much with those of his own class who doubt the reality of any such thing. We must not forget that his peers sustained a similar attitude and afterward received the experience, which caused them to change their theology and their testimony. Again he says:

"No outside being appears within the disciple's consciousness and literally testifies to a celestial fact concerning his standing in the court of heaven. . . . The phrase itself, as used by Paul in the classical passage, Romans viii, 16, seems to grow out of the ancient custom of adoption."

This interpretation dispenses with conscious fellowship. Heinrich Meyer, D. D., "the greatest living exegete," says on this passage:

"That is, *Himself, on His own part, the* (received) *Spirit testifies with our spirit;* He unites *His own* testimony *that we are children of God* with the same testimony borne by *our spirit,* which (1 Cor. ii, 11) is the seat of our self-consciousness. . . . Paul distinguished from the subjective self-consciousnessness:

I am the child of God, the therewith accordant testimony of the objective Holy Spirit, *thou* art the child of God."

He denies the legal interpretation placed on this passage by Professor Bowne. The statement is a matter of consciousness not produced by "the ordinary laws of mental movement." Why did not Voltaire, Darwin, Huxley, Parker, and hosts of other great intellects see the glory of God in the face of Jesus Christ, and add their testimony to an equally as brilliant host of intellects that they too had discovered by "the ordinary laws of mental movement," that they were the children of God? The proof rests with Professor Bowne to show to the religious world that tens of thousands of the most reliable witnesses to the direct witness of the Spirit are mistaken. Neither voice without or words within are necessary to the consciousness of the presence of the Spirit.

It is essential to a distinct Christian consciousness that the believer shall receive some preternatural manifestation that does not come under the laws of ordinary mental movement. Something distinct from any consciousness of those who seek to follow the highest ideals, and conform to the requirements of righteousness in their own strength. Something distinct from any consciousness of the most cultured intellect, or the most perfectly endowed mind. Spiritually quickened beings, renewed in the spirit of their minds, *feel* His presence distinctly from the presence of all other spirits. Because the Spirit does not speak of Himself, it is no proof that He does not make Himself known.

If Christ's presence in the person of the Spirit can not be as real as when He was in the flesh, and more helpful to us, then the Church has sustained harm by His absence, and the teaching of His visible reigning on the earth as essential to His final triumph of the world is reasonable.

To have a perfect assurance, according to Professor Bowne, "the ordinary laws of mental movement" should act perfectly. Can he guarantee us any assurance whatever? A subjective religion without any supernatural witness would greatly imperil the soul if left solely to "the ordinary laws of a mental movement," which are necessarily defective. Professor Bowne does not believe in assurance. He says: "The whereabouts of a developing being is not so important as the direction of His movement."[8] The very thing Professor Bowne seeks to prove under the name of "emotional tendencies," is the very thing the witness of the Spirit is given to prevent; and without this witness there will necessarily be a great amount of undue emotion, or intellectual fanaticism, or both. If there is not a Divinely certified assurance, there must ever remain some doubt as to the truthfulness of the Word. Enoch had the witness that "he pleased God." God said to Noah, "Thee have I seen righteous before Me in this generation." Isaiah was told, "Thine iniquity is purged."

Professor Bowne implies that certainty in Divine things is secured by "the ordinary laws of mental movement," without any "outside being" appearing "within

[8] The Atonement, p. 72.

the disciples' consciousness." Never was a fanaticism more subtle or fatal. Paul was not using a classic passage when he said: "The things of God none knoweth, save the Spirit of God. But we received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us by God, which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; interpreting spiritual things to spiritual men. Now the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he can not know them because they are spiritually examined." Here is direct testimony and teaching by the Spirit where an "outside being" appears within the believer's consciousness and testifies to celestial things. This conscious presence of the Holy Spirit was essential to Christ's ministry, and is essential to all Christian ministers; and if He can come and consciously abide, can not He consciously witness as an "outside Being appearing within the disciples' consciousness" to His acceptance? If what Professor Bowne calls the witness of the Spirit according to "the ordinary laws of mental movement" has no outside being present in consciousness, how can he prove that *any* being outside the disciple himself is engaged in the work of assurance? All the acts of faith are personal and conscious; but the witness of the Spirit is more than the disciple's personal act, and unless there is an immediate and direct witness of the Holy Spirit, on what can the believer rest from the fear that his assurance is self-imparted? Paul shows in

his twofold statement in Galatians iv, 4-6, and Romans viii, 15, 16, that the Spirit of Jesus is sent forth into our hearts, crying, "Abba, Father," because we are sons, and because of this witness we cry, Abba, Father. Does any one think that Paul is referring to "an ancient custom of adoption," and that "if Paul had not been familiar with Roman law there would have been no doctrine of adoption and no doctrine of the witness of the Spirit?"[9]

If Paul used the form of expression found in Roman law, he carefully guards the passage from the interpretation Professor Bowne puts upon it, by showing that instead of a legal act of adoption, the child of God is assured by the Spirit of God Himself that he is His. An adopted child is not a begotten one, and could never call the one who adopts him "Father," only in a legal sense; but the Spirit which begat Jesus Christ has begotten every Christian believer, and by that act given him an actual sonship in the family of God; and because we are thus sons God hath sent forth the Spirit of His Son into our hearts crying, Abba, Father.

Professor Bowne falls into the snare of others by confounding the "witness" of the Spirit with the "fruits" of the Spirit. Neither reason, the Bible, one's faith, the testimony of the Church, sacerdotal services, nor anything else can impart the assurance that I am a child of God. Reason is fallible; my interpretation of the Bible may be false; my professed faith may be the sheerest presumption; the Church may be in error; the ordinances may be unscrip-

[9] P. 77.

tural; my philosophy of the Christian life may be unphilosophical. *I* can not say when I am a child of God.

Paul does not say the Spirit creates thought and gives us ability to do right, and "the sincere and continued attempt to be disciples of Christ results in the conviction that we are in the right way, that we are on the Lord's side and He is on our side."[10] He is emphasizing assurance, and says what millions of us know to be true, "The Spirit Himself," directly, distinctly, frequently beareth witness with our spirit. Nor can Professor Bowne produce a single reason to prove that this can not be. In the analysis of his own experience he finds no such thing; therefore he thinks there is no such thing. There is nothing in the spirit-nature of man to prevent it, and surely there is nothing in the Spirit of God that makes it impossible. His theory accords with his statements concerning conscious Satanic agency, development, and evolution. Sinners who know nothing of theology attribute their conviction to the Spirit of God, and when forgiven testify to the witness of the Spirit to their adoption. Paul was bold to claim such a witness. Anticipating such contradictions as the Professor's, he said: "I say the truth in Christ; I lie not; my conscience also bearing me witness in the Holy Ghost." On this matter Mr. Wesley said:

"I can not but desire all those who are for swallowing up the testimony of the Spirit of God in the rational testimony of our own spirit to observe that in the text (Rom. viii, 16) the apostle is so far from speaking of the testimony of our own spirit *only*, that it may be questioned whether he speaks of it *at all*, whether he does not speak *only* of the testimony of God's Spirit. . . .

[10] P. 81.

But I contend not; seeing so many other texts, with the experience of all real Christians, sufficiently evince that there is in every believer both the testimony of God's Spirit, and the testimony of his own, that he is a child of God."

Such are our conditions in the Professor's processes of development that we are always sinners; that is, committing sin. Now how can one constantly committing sin be at peace with God? But peace is one of the fruits of the Spirit. So, even indirectly, he makes no provision for *any* witness of the Spirit. The fruits are inseparable. We do not have some of them, and later on develop the others. It is to His own work the Holy Spirit witnesses. He makes us sons of God, which is a changed spiritual state, and then attests His own acts. The order of this witness also aids us. The Spirit is first sent forth into our hearts, crying, Abba, Father. Then on this assurance we cry, Abba, Father. The doctrine of the universal Fatherhood of God has beclouded this glorious doctrine, and introduces obstacles which will be treated in due time.

Minds the peers of Professor Bowne, whose spiritual achievements have left a permanent fragrance in the world, testified to the conscious presence of Satan, and equally to the conscious presence of God. Divine revealment is not a mental process, though the mind conveys, according to its ability, what the Spirit reveals.

Can the Church intelligently account for the conversion of Saul of Tarsus, without regarding "some sort of celestial manifestation a testimony from without, and standing clearly apart from the ordinary laws of mental movement?" If Professor Bowne is correct, Ananias

should have said: Brother Saul, "the ordinary laws of mental movement" in me, developed into an impression of my relation to the process of your "becoming good," and "as we have to deal with beings in an order of development where the intellectual insight, the volitional energy and self-control, and the moral sensibility have to be developed, and where development is never complete," I want to confer with you, and see if we can not locate your difficulty somewhere between "a world of growth from irresponsible ignorance and weakness," to "a world less a world in which moral classes exist than one in which moral classes are forming." You must be careful to avoid saying you are saved or lost, a saint or a sinner; the whole "matter is complicated by the fact and form of human development." This is the revised phraseology of Professor Bowne, who objects to the statements of Luke in the Acts of the Apostles. Paul says:

"Suddenly there shone from heaven a great light about me. And I fell to the ground and heard a Voice saying unto me, Saul, Saul, why persecutest thou Me? . . . And when I could not see for the glory of the light, . . . Ananias, a devout man according to the law . . . came unto me . . . and said: The God of our fathers hath appointed thee to know His will, and to see the Righteous One, and to hear His voice from His mouth."

Would Professor Bowne call this "some sort of celestial manifestation, a testimony from without, and standing so clearly apart from the ordinary laws of mental movement as to be undeniably produced by the manifest God?" Or does he deny the statement of this peerless apostle after years of time to calmly think it over.

Here was something sudden, outside of Paul, of which Ananias was apprised in some way. He saw the Righteous One, and afterward said, "Last of all, as unto one born out of due time, He appeared unto me also." He heard a voice saying, "Why persecuetest thou me?" Professor Bowne says all this is according to the ordinary laws of mental movement. Paul says otherwise. I think the masses will believe that Paul was competent to understand and analyze his own experience. Nor did his brethren question his testimony, much less deny it. This was all so contrary to anything Saul was thinking about, or anticipating that his mind could not have been moving in that direction. His condition of mind at the time, as far as we know it, can not account for what he declares occurred.

Paul told the Church at Galatia that he saw Christ (i, 12), and received His Gospel from Him. Science can furnish no proof of such an experience, and probably this is why Professor Bowne denies it.

It will avail nothing to say that emotions are taken for religious experiences. No doubt that is true in some cases; and it is equally true that intellectual conceptions of truth have been taken for spiritual realities. But emotion alone can not explain any great character. Some have learned to distinguish between their emotions and what causes them. John Wesley says:

"In the evening while I was reading prayers at Snowfield, I found such a light and strength as I never remember to have had before. . . . I waked the next morning by the grace of God in the same spirit; and about eight, being with two or three

others that believed in Jesus, I felt such an awe and tender sense of the presence of God as greatly confirmed me therein, so that God was before me all the day long."

Will Professor Bowne deny the reality of this "tender sense of the presence of God," and call it an illusion? or did Mr. Wesley theologize an ordinary working of the mind, and produce the statement that he "felt such an awe and tender sense of the presence of God" to harmonize with his teaching? Was this awe and tender sense of the Divine Presence, which produced such a permanent change in his thought and life, and laid the foundation for the greatest revival since Pentecost, nothing outside the ordinary laws of mental movement? Against the reflection upon the immanence and revealment of the Holy Spirit we cite the reader to a glorious cloud of witnesses who testify to the fact of a direct witness of the Spirit. Though they can not explain it, they dare not call it anything less than the presence of God. Is gazing on the face of God out of a pure heart an action divested of any "celestial manifestation?"

The statement that "the great masses of thoughtful young persons in the Churches" are in "dangerous confusion" concerning the witness of the Spirit is alarming indeed. Perhaps I have met as many of them as the Professor, and it is my observation that the unworldly, truly consecrated young people are neither confused nor confusing, but clearly testify to the fact of a conscious witness of the Spirit of God.

In a series of articles in *Zion's Herald* by Professor

Bowne, in the one on "Religious Experience" (January 21, 1903), he says: "That we must have an experience in order to be Christians is a religious falsism." This accords with his idea that nothing epochal transpires in becoming a Christian. Sinners begin to live Christians, just begin obeying God and grow. Glorious Methodism, that! No pardon for the past, no new birth. He says, not experience, but obedience, is the test of discipleship. Does not love precede obedience? Is love to God natural to an unregenerate heart? Is not the love of God shed abroad in the heart by the Holy Ghost given unto us? The first commandment to be obeyed is, "Thou shalt love the Lord thy God with all thy heart." According to Professor Bowne, all one need to do so is to will to do so. He says:

> "The sincere and continued attempt to be disciples of Christ results in the conviction that we are in the right way, . . . and as we view the Spirit as the immediate agent in the purification, sanctification, and upbuilding of the soul, we naturally come to regard our graces, or strength, or joy, our peace, our rest in God, as wrought in us by the Spirit, as the marks of His presence, as the witness He perpetually bears to us to our being children of God. And this is all the witness of the Spirit means in general."[11]

What the Spirit means in particular it is impossible to determine. The Spirit is regarded as the immediate agent in the purification, sanctification, and upbuilding of the soul. When wrought in us surely these become experiences. What about regeneration? Can one be purified or sanctified, and not have "an experience?" If not,

[11] Pp. 81, 82.

how may he know it? Professor Bowne does not believe that the Spirit purifies or sanctifies a soul in this life; they are only in a process of becoming, and it is sophistry for him to use language so misleading, because he can not furnish language for his rationalistic conception of a Christian life. He should take the consequences of mapping out a new way to a Christian life, and create a language for his "new conception," if his theory has workable value.

NEITHER SAINTS NOR SINNERS.

Again he says:

"The second great source of confusion is the mistaking the hard and fast lines and antithesis of theological ethics for concrete facts among living men." . . . "We form such antithetical classes as saints and sinners, the saved and the unsaved; and we fancy that living human beings admit of being classified in this hard and fast way. Of course these abstractions are necessary in theoretical discussion, and the opposed classes are mutually exclusive and contradictory; nevertheless, concrete men, women, and children can not be divided off so easily. This is a world of growth from irresponsible ignorance and weakness toward responsible power and insight; it is a world of development from sub-moral and sub-rational beginnings toward moral and rational endings. And in such a world we must view great masses of men neither saved nor lost, but as developing toward these conditions. They are neither good nor bad, in a strictly moral sense, but are becoming good or bad. An academic ethics and an artificial theology find no place for them, yet they form the bulk of the human race. . . . The human world is less a world in which moral classes exist than one in which moral classes are forming."[12]

Professor Bowne may make such statements, but when he gets away from them he forgets and contradicts himself. He says:

[12] Pp. 18–20.

"If we had kept all the commandments, we should still be unprofitable servants. And when to this we add our record of unfaithfulness, waywardness, wickedness, we see that we are not only unprofitable servants, but *sinners also,* whose only hope must lie in the Divine grace."[13] "But when we hold up our lives against the background of infinite holiness and perfection, the matter is altogether different; and the language which comes spontaneously to our lips is the prayer of the publican, 'God, be merciful to me a sinner.'"[14] "But as God was revealing Himself as a God of grace, it seems to be quite in the order of things that He could condescend to sinners. Indeed, there was no other to deal with, as there is no other class still. The ancient saints were earthly enough, and so are the modern *saints.* That God receiveth *sinners* is the essence of the Gospel. The fact that He bore with the imperfect *saints* of ancient times, is our great encouragement to hope that He will bear with the imperfect saints of to day."[15] "It would be more exact to say that *sinners,* rather than sins, are forgiven."[16]

With one stroke of his pen he seeks to obliterate the only distinction spirit-nature is capable of; namely, good and bad. Does he mean to say there is a class beside "the great masses of men" who are "saved or lost," a class whose moral quality is not "becoming good or bad," but is distinct? If so, he fails to state how these classes are formed and who belong to them, nor why they should not be called according to their moral state "saints and sinners." Is a willful transgressor against moral law only becoming a sinner; if so, when does he become one? Where does the Professor get his middle distinction from, which he does not explain nor name, but applies to the great masses of men? Will he tell us why the Scriptures are silent concerning this class, and why no one intrusted

[13] The Atonement, p. 125. [14] Same, p. 147.
[15] The Christian Revelation, pp. 98, 99. [16] The Atonement, p. 111.

with Methodist theology has ever discovered it before? The Scriptures are very emphatic concerning the classes he rejects as only in the process of becoming; namely, saints and sinners. Paul says: "The law was not made for the righteous man, but for the lawless and unruly, for the ungodly and sinners." Jesus said, "I came not to call the righteous, but sinners to repentance." If the large masses of the human world are only becoming sinners, then Jesus did not come to call them, nor was the law made for them. If sin is a willful transgression of the law, then one who willfully transgresses the law is a sinner. It would greatly relieve our minds if Professor Bowne would tell us how often one must sin before he becomes a sinner. Or when he reaches sainthood. According to this theory the liar, blasphemer, the thief, the adulterer, the murderer, the self-righteous are only sinners in a "theoretical sense," to aid "theoretical discussion;" but it is only a "fancy" that they are sinners. He really includes all in those who are becoming saints or sinners. He means more than the masses of men. He includes "living human beings," consequently there are no saints and sinners, good and bad, saved and lost now. If he does not mean this, his statement is excedingly misleading. Against such a theory both the Scriptures and Methodism unequivocally stand. He teaches that there are no saved or lost, saints or sinners, good or bad, among living human beings; but teaches an ever-approximating "development where the intellectual insight, the volitional energy

and self-control, and the moral sensibility have to be developed, and where development is never complete."

As Methodists we have been taught that deliberate, unholy choice makes us sinners. Professor Bowne says, Not so. Christ said, "Rejoice with Me, for I have found My sheep which was lost." Professor Bowne says he is neither lost nor found, but in a developing process of "becoming." The same is said of the prodigal son. Professor Bowne would say they were becoming lost, and were now hopefully in the process of becoming saved, and Jesus theologized these facts into a "crude expression," which needs a revised phraseology to get at the facts in the case. When convenient he clings to his term sinner in the concrete. He says:

METHODIST EMOTIONALISM.

"Our Methodist ancestors tended to test conversion by its emotional attendants. Other things being equal, these will vary with the measure of the break between the new life and the old. An outbreaking *sinner,* who has been living in violation of all the laws of God and man, could not begin the new life without a break with about all there was in his old life. In such a case the fountains of the great deep would be broken up within him, and there would be an intensity of feeling and a manifest new departure, which would be lacking, or less obvious, in the case of a better man."[17]

Here his vocabulary fails again. He can not furnish the revised phraseology for his concrete masses. He desires to make a distinction between a man far on in the process of becoming a sinner, and one not so far along,

[17] P. 31.

and to describe their emotions. He calls what seems to him the worst of the two "an outbreaking sinner," and the other, "a better man," and he is describing their becoming good. Where did his outbreaking sinner come from, and when did the distance between the new life and the old end? His rule by which he gauges the feelings of an outbreaking sinner and the better man is purely fictitious. It has been my privilege to see tens of thousands pass through these experiences, and I have seen this rule violated thousands of times. The so-called better man (a rather doubtful distinction) has a capacity for intenser feeling far beyond the so-called outbreaking sinner; and when thoroughly seized with conviction is as frequently the subject of intense feeling. If his so-called better man is self-righteous, his sensibilities are almost infinitely harder than the so-called outbreaking sinner, and less liable to have the fountains of the deep broken up; but when they are, it is usually with strong cries and tears. The Professor is certainly not adhering to experiences in these cases.

FATHERHOOD OF GOD.

One of the fundamental errors of Professor Bowne's writings is the doctrine of the universal Fatherhood of God, and the universal brotherhood of the race, to the exclusion of the Governmental idea. He says:

"We are fast displacing the entire conception of God as a Governor by the conception of God as a Father; and the conception of the Divine government is giving place to the conception of the Divine family. The deepest thought of God is not that of

Ruler, but of Father, and the deepest thought of men is not that of subjects, but of children. . . . The training and development of souls, as the children of God, then, is God's essential purpose in the creation of men; and we must understand our human life from this point of view. . . . Of course in such a scheme our traditional categories of the saved and the unsaved can not be applied in any hard and fast manner, but must be limited to a relative significance. They have a value in abstract theory, and they may express a limit toward which men are tending, but they can not be vigorously applied to the rank and file of the race. As said before, men are not so much saved as they are becoming saved; and men are not so much lost as becoming lost."[18]

Why should it be necessary in conceiving God as Father to displace Him upon whose shoulders the government rests? It is true He ignores the qualities of good and bad in the concrete; but is it not true that good government is essential to a good family? There is no government if there is no Governor. Must we cease to think of law and its operations, because we consider the Administrator our Father? Governor and Father are but relative terms of a Being who is more than both, nor are they in conflict. It is not necessary that the conception of the first should be displaced by the conception of the second, and give a place to an unbiblical and un-Methodistic Fatherhood of God.

Paul guarded his statement of the unity of the race from "one blood" against polytheism on the one hand, and rationalism on the other. When he quoted from the poets, saying, "For we are also His offspring," and "For in Him we live, and move, and have our being," he was not teaching that all mankind are the children of God,

[18] Pp. 38–40.

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but that all have life in Him; and that instead of gold, silver, and stone representing the Godhead, they must look to their own self-consciousness; to their spirit-nature, which was made in the image of God.

The natural unity of the race from "one blood," is rejected by St. John as a sufficient basis for sonship with God. He emphasizes a distinct birth by the Spirit as essential to becoming the children of God. Something is necessary to "become the sons of God," showing that we are not so until this something comes to pass. Already men are born "of blood," yea, of "one blood," by the will of the flesh, by the will of man. The difficulty with us is not in the nature or heart of God. He would have the heart of a father if not a human being in the race should be saved. Sonship with God is not inevitable, because we discover that God is a Father. The Savior established the doctrine of a Trinity in unity. Man, unregenerate, has nothing in him which corresponds to that relation. He may be spirit (so is Satan), but he is not spiritual. He is sensual, devilish, carnal by nature.

Jesus made this distinction clear when He said to the Jews, "Ye are of your father, the devil, and the lusts of your father ye will do." "The tares are the children of the wicked one." To become a son of God one must be "born from above," "born of the Spirit," "born of God." Paul distinguishes between the two classes. "Ye are by nature the children of wrath," "Ye are all the children of God by faith in Christ Jesus." Professor Bowne fails to recognize that God has a government for the children of

the household of faith, from which the unregenerate are excluded. He does not deal with sinners as a loving father deals with erring children. If all are the children of God, why the distinctions already mentioned, and what is the difference between "bastards" and "sons," for God does not deal with them both alike? Children are not "aliens," "strangers," "foreigners," "enemies," "bastards." Are all mankind coequal heirs with Christ alike? Death ends the relation of father and son, husband and wife, brother and sister. They cease to sustain such relations beyond death. This is equally true of spirits. When spiritual life is gone and the nature becomes dead by sin, it ceases to be a child of God. "He that is born of God doth not commit sin." "In this the children of God are manifest, and the children of the devil," "whoever doeth not righteousness is not of God."

To know God through His Son Jesus Christ, and thus become a son, is God's way of revealing His Fatherhood. There are twenty-two references to God as Father in the three Synoptics. Of these, sixteen are found in the Sermon on the Mount. In not one instance does Jesus say that God is the Father of all men. He addressed His disciples, and said, "Your Father." Let your light so shine before *men* that *they* may glorify *your* Father, not *their* Father. He loves and cares for lilies and birds, He loves and cares for the unjust; but this is no proof that He is their Father. Jesus contrasted His disciples with sinners as sheep among wolves, and said, "*Your* Father that speaketh in you." He was surely addressing His disciples

when He said, "*Your* Father knows that ye have need of these things." He deliberately told some of the rest: "If God were your Father ye would love Me. Ye are of your father the devil." Jesus said peacemakers are "called the children of God." All men are not peacemakers. Those who love their enemies are called the children of God in Luke vi, 35. Jesus taught that God was the Father of those who compose His kingdom. Procreation is the essential idea of fatherhood. The theory that sonship consists in an ethical likeness, merely, is contrary to the Word of God and the experience of millions. A change of nature by a Divine re-creation is essential to sonship, and this produces the ethical likeness. Professor Bowne says:

> "All religious speech is based on metaphor, and must be taken, not for what it says, but for what it means."

He does not like Paul's statement, "We are by nature the children of wrath;" consequently the above statement. He should have regarded this rule when he assailed the "brother of picturesque habit of speech." To avoid this statement he says that this term is fixed "by the forms of criminal law and criminal procedure," and wishes us to believe the statement is metaphorical. Perhaps he can explain to us why so profound a thinker as Paul allowed himself to adopt phraseology "determined by the forms of criminal procedure," when elsewhere he shows his familiarity with the phraseology Professor Bowne uses. If inspiration and revelation taught Paul the doctrine of the universal Fatherhood of God and the universal brotherhood of the race, thereby making all the children of God,

why did he adopt phraseology determined by the forms of criminal law? Why does every violator of known law feel an inner sense of guilt, that the phraseology of criminal law more correctly expresses than any other? Paul teaches that where the form of criminal law and criminal procedure does not exist, man's conscience accuses him, and no words more fittingly express that accusation than the phraseology of criminal law. To tell a guilty man that he is not "a child of wrath," that the little rebellions of childhood can not forfeit membership in the family; that "children can not rebel to that extent," is exceedingly dangerous and ultra Calvinistic. But he can not be satisfied with his own theory. He says:

"The love of God, like parental love, takes the will for the deed, bears with weakness and imperfection, avails itself of all the resources of discipline, and waits for development; but if any one regardeth iniquity in his heart, the wrath of God abideth on him; and any doctrine to the contrary is a heresy."[19]

Does he wish us to believe this is metaphorical language? Then there are children of wrath, if he insist in a real wrath of God. But God's wrath is never manifested toward His children. The wrath of God is His righteous antagonism against unrighteousness. And what is unrighteousness but antagonism to moral law? Wrath and punishment are inseparable. Violators of the law deserve to be punished; those who reject the Gospel of atonement and remission of sins prevent the remission of that deserved punishment, and increase the wrath of God in its manifestations toward them.

[19] The Atonement, p. 92.

Again he forgets about the sinners being only in a process of becoming, and says:

"But we are sinners. Yes, but not outcasts. But we are rebels. No, we are prodigal sons."[20]

"On the human side the response is slow. As in the earthly family, there is a long period of irresponsiveness, ignorance, willfulness, and even of rebellion."[21]

Now how can one have rebellion and not be a rebel? Ask a guilty man if he is only a prodigal son, and he will tell you he could not be a prodigal son until he first rebelled against the government of his father's house. Law must be violated to necessitate criminal law and criminal procedure, and as all willful violation of spiritual law is voluntary involving guilt, it must be criminal. This is the very thing which discriminates between the children of God and the children of the devil. The one obeys, the other rebels. John says, "The world knoweth not the children of God." Then those who compose "the world" are not the children of God. He teaches a process of evolution from the natural to the spiritual. It is immaterial to us what theory of evolution Professor Bowne holds. In dealing with the great mass of human beings God is not evolving the natural into the spiritual. He is dealing with the *unnatural.* If they were natural, they would be relatively harmonious. God is dealing with life "filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, haters of God, insolent, haughty,

[20] P. 44. [21] The Atonement, p. 93.

boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful, knowing the ordinance of God, that they which practice such things are worthy of death, not only do the same, but also consent with them that practice the same."

If such persons are only "becoming" sinners, when will they become such? Throughout his booklets Professor Bowne does not give a hint as to how these unnatural persons are to become natural before they become spiritual. Jesus did not tell His hearers that God was working a process of development involving "the unfolding of the constitutional end of man, as well as his abstract spiritual capacities." Their constitutional powers and spiritual capacities were in full play in self-destructive energies; and He said to them: "Ye do the work of your father. . . . Why do ye not understand My speech? Ye are of your father the devil, and the lusts of your father it is your will to do."

Professor Bowne emphasizes the natural development of a child from innocence to ethical consciousness and spiritual life. He says:

"But it is God's thought for men that they shall not always be borne along thus unconsciously, but shall become aware of God's presence and purpose in their lives, and shall reverently recognize the presence, and filially accept and co-operate with the purpose. They are to pass from the unconsciousness of nature and the ignorance of childhood to the conscious recognition and acceptance of the Divine will; and then go on with God in deepening sympathy and growing fellowship forever."[22]

[22] P. 40.

Here he admits one may be aware of God's presence and reverently recognize the presence of God. This he elsewhere denies. He does not believe that God reveals Himself to the soul, so that it is conscious it is God's presence. But, why does he ignore the common sequence? Who among the masses pass from childhood's "unconsciousness of nature" to become aware of God's presence in their lives? The many pass into open rebellion and perpetrate the most atrocious crimes, and that frequently early in life.

Jesus never called a Pharisee a prodigal son, and in no sense does the parable apply to intellectual self-righteous people as far as the prodigal is concerned. They may be elder bothers, but they are not prodigal sons. Every class in the awful list recently quoted can be found among those who hold to the universal Fatherhood of God and the brotherhood of the race. When Jesus said, "Out of the heart of man proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness,—all these come from within and defile the man," He was not dealing with "the willfulness of freedom . . . rather than any deliberate choice of evil." This Socratic method of resolving all vice into ignorance and all virtue into knowledge is baneful in the extreme. If such persons are the children of God they should be treated as such; but unfortunately the ethics of such theorists forbid it. A few earnest souls, full of the rugged theology of Methodism, burning with love for souls, having limited intelli-

gence and crude manners, but believing the distinctions Professor Bowne seeks to obliterate of, saved and lost, saints and sinners, have shown a more Scriptural spirit in seeking to rescue the worst classes of society from the power of Satan, and have demonstrated the correctness of their theology and wisdom of their methods by the multitudes who have been brought into spiritual life and usefulness. If "by their fruits ye shall know them," they are accomplishing more than those who are seeking to obliterate such distinctions by insisting that every man is a child of God. Imagine Professor Bowne applying his theory to the high and low criminal classes of Boston. Sin is not ignorance nor untrained willfulness, neither is it an undisciplined judgment. It is not lack of light, but hatred of it. Nor can it be cured by intellectualism. Willfulness, ingratitude, and selfishness are not cured by intelligence. Some of the most intelligent and most cultured are the most harmful to society.

PARABLE OF THE PRODIGAL SON.

If sin is not "deliberate unholy choice," there is no reason why one should repent. Professor Bowne uses the parable of the prodigal son as the proof of his theory; but it is not the doctrine that all men are the children of God that Jesus wishes to teach. He sought to overthrow the exclusiveness of the Scribes and Pharisees, and to show them that sinners are not excluded from the kingdom of God. If all men are the children of God, then all are in the kingdom of God, for the kingdom of God and the

family of God are one. Is it not strange that after Professor Bowne has excluded sinners from a class distinction he would select a parable used by Christ to illustrate the receiving of this distinct class? "This man receiveth sinners" is the truth the parable is used to illustrate, and not that all men are prodigal sons. Christ is no more teaching that we are all sons, than that we are sheep or pieces of silver. This forced interpretation of a parable by ignoring the plainly declared doctrine to be illustrated is a very unreasonble method of exegesis. The literalism he reproves in others he adopts himself in his interpretation of the parable of the prodigal son. Creating a new unscriptural distinction, he says:

"This conception of God as full of grace and compassion, as ready to forgive the penitent soul, to give it power to become the child of God in the spirit, is the central idea of the Gospel."[23] "So the Heavenly Father bears with His children and seeks to bring them to a recognition of His presence and purpose in their lives, and to a filial acceptance of, and co-operation with, His purpose. They must be recovered from their willful and evil ways, from their distrust and alienation also, and given power to become the children of the Highest."[24]

This forced distinction is needed to help sustain his theory; but it is superfluous unless there is such a being as a child of God *not* in the Spirit. The Scriptures say: "If any man hath not the Spirit of Christ he is none of His. For as many as are led by the Spirit of God, these are the sons of God." From which we must infer that those who have not the Spirit of God are not the children of God. Children of God without His Spirit! Where are they?

[23] P. 47. [24] The Atonement, p. 94.

Who are they? Professor Bowne certainly had them in his mind when he wrote this. Won't he please gather a company of them, and let us see them, fellowship them, and talk over our experiences and our inheritance in Christ Jesus?

REPENTANCE.

These are his definitions of repentance, stated and changed as suits his convenience. He says:

"Men see things out of their relations. They misjudge values and invert their relative importance. They have their minds full of these misconceptions, and practical confusion and misdirection result. Hence the first condition of a new and better life is to repent; that is, men must change their minds or their ways of thinking above things."[25]

"The condition of such forgiveness would be true repentance; that is, a heartfelt repudiation and condemnation of the deed, and a purpose to rectify the wrong done as far as possible. With God and man alike, such repentance should remove personal displacence and restore the offender to harmonious relations of will with the one sinned against."[26]

"Furthermore, the sentimentalist conceives repentance very superficially. In fact, true repentance is so difficult and takes such deep hold on the moral nature that not without reason is repentance itself spoken of as the gift of God."[27]

In the first paragraph repentance is a change of mind or way of thinking. In the second it is a heartfelt repudiation and condemnation of the deed. In the third it is so difficult and has such a hold on the moral nature as to be essentially the gift of God. Now, had the Professor included the three in one definition and even more, he would only have defined repentance. To send out a book to the world with the first definition as repentance, and then to

[25] P. 52. [26] The Atonement, p. 81. [27] P. 87.

send out another including much more; and in each instance detracting from or adding thereto as his purpose could best be served, is a piece of manipulation unworthy a scholar. Repentance is not at one time a change of mind because of misjudged values, and another heartfelt repudiation and condemnation of evil deeds. It is not mere sorrow for sin, however thorough, but a change of affections toward sin. It implies a most thorough sense of guilt, a positive renunciation of all sin, and a longing for pardon. He says: "They must repent; that is, change their minds or their ways of thinking about things, if they would enter the kingdom of God." What a strange sentence! Children of God outside the kingdom of God, and they must change their ways of thinking about things if they would enter the kingdom of God. What kingdom are they in before they repent? Perhaps the Professor will tell us.

In the first definition there is nothing which calls for repentance. Seeing things out of their right relations, misjudging their values and inverting their relative importance, having the mind full of misconceptions, are all involuntary and under the law of necessity, and ought not to exclude any one from the kingdom of God. Nor will any time come in this life when these things do not exist. When discovered they cause regret, but not repentance. To give this definition alone for repentance is foolish. One may change his mind or ways of thinking about things several times without reaching right thinking, say nothing of genuine repentance.

Professor Bowne seems to studiously avoid the conviction wrought by the Spirit of God that precedes all genuine repentance. This definition does not touch the core of true repentance. He ignores the real reason for repentance, and puts a list of inevitable infirmities in the place of moral evil. No man necessarily repents because his way of thinking condemns his conduct. Is a lie a mere misconception of truth, or a deliberate perversity of a clearly perceived truth? Are there no fruits meet for repentance but to change one's way of thinking? The mind is an instrument; what changes it? Does thought produce repentance? What changes one's thought? What act in the evolutionary process is responsible for this change? Is it sudden or gradual? Was it a mere change of thought, or a Divine revealment to him that he was a persecutor and a murderer, that made Saul of Tarsus call himself the chief of sinners? Saul must ever have different thoughts concerning Christ after the experience on his way to Damascus, and yet he needs not repent and become obedient to the heavenly vision. Conviction produces a change in one's thinking about things; but one may be very deeply convicted and never repent. Sovereignly the Holy Spirit produces conviction; but that very conviction disregarded may increase one's guilt and accelerate the downward movement, as thousands sadly know.

No, repentance means the utter and unconditional abandonment of all wrong doing and the adjustment of the past as far as possible. Self-determinations to evil can not be ended by changing one's way of thinking. Guilt

can not be removed by changing one's way of thinking, any more than regret can remove the scars made by small-pox. We are more than sorry for our past; we are guilty. God is a Judge as well as a Father, and repentance implies a sorrow at heart. Guilt is a matter of the conscience and not of the intellect, and as long as it remains the door into the kingdom of God must remain closed. Repentance is a condition of mind and heart concerning the past; relating only to those self-determinations to evil that incur personal guilt. Again I say, to send out a book on the Christian life, with only the definition found in the first paragraph, is misleading and dangerous. I have added the definitions found in his booklet on the Atonement to show that, when he desires, he can include far more than the above in his definition, so that the one given in his booklet on "The Christian Life" is a distortion. Again he says:

> "Without doubt the Holy Spirit must assist us in our efforts, the weak will must be strengthened, the dull conscience must be enlightened, the wayward affection must be fixed; and in all this we need the co-working of God."[28]

The sinner's difficulty is not a weak will, but a depraved one, a perverse one. A dull conscience is not an unenlightened one, but a seared one, by constant rejection of the light. The wicked do not lose their sense of right and wrong; their very endeavor to hide their evil doings determines that it is not in ignorance of right they act, but they love darkness because their deeds are evil.

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[28] P. 55.

In Paul's account of the human heart found in Romans he does not say that they were first "natural," "ignorant," "full of misconceptions," and were perverted by "the ignorance of men who have to feel their way," but he does say that "knowing God they glorified Him not as God, but became vain in their reasonings, and their senseless hearts were darkened. Professing themselves to be wise, they became fools, . . . for they exchanged the truth of God for a lie, and worshiped and served the creature more than the Creator, . . . and refused to have God in their thoughts." Loving darkness, vain reasoning, exchanging the truth of God for a lie, and refusing to have God in our knowledge is deliberate evil choice. A changed affection alone can meet this case. It was a changed affection which produced it. The will is no stronger when we love than when we hate. The conscience can not afford further light while one is disobeying known law. Ignorance can not produce guilt and condemnation, and waywardness is a moral quality of the heart. He describes salvation thus:

FORGIVENESS.

"Forgiveness by the Heavenly Father is no more difficult than forgiveness by an earthly father; and in both cases what is desired is the establishment of the filial spirit in the heart and will of the wayward child. And this is salvation in the ethical sense, and the only salvation with which we have any practical concern."[29]

This "establishment of the filial spirit" has been wrought in millions of Christians, and in some instances

[29] P. 57.

very early in life. If one has salvation he is saved, and the distinction of "saved and lost" is not a fictitious one. Again he says:

> "This new conception of the fatherhood and the family contains all that was true in the old conception of governor and subject; but it is deeper and more comprehensive, and hence truer, than the old. And in so far as the older view conflicts with this, it must be modified or set aside."[30]

God has prerogatives because of what He is, never vested in an earthly father. His Sovereignty is grounded in His creative goodness, and it is nonsense to talk of its being "displaced" unless God changes. He is able, worthy, and responsible for the government of everything that He has made. He can not cease to be Governor while He remains responsible. It is at the point where an earthly father's authority and prerogative cease that Divine sovereignty begins.

The Professor thinks the idea is a borrowed one from "the political absolutism of the time;" but he is mistaken. The political absolutism of the time was borrowed from the Divine Kingship, and the foolish belief that God bestows such powers and prerogatives upon men. There can be only one absolute Sovereign. There is one, and His sovereignty can not end nor be displaced by an unscriptural fatherhood. The Sovereign is Father; the Father is Sovereign. He is the Sovereign of the universe; but He is the Father only of those who are His sons by nature, spirit, and adoption. We rightfully, constitutionally repel the idea of human sovereignty. Our Sovereign

[30] P. 37.

is the one Ideal, possesses all power; the supreme moral character; eternal goodness; eternal love; unselfishly devoted to all His subjects; is not limited by the fact of His Fatherhood, and is as much King as Father, and more than both. Butler in his Analogy says: "Indeed, the miracles and prophecies recorded in Scripture were intended to prove a particular dispensation of Providence—the redemption of the world by the Messiah; but this does not hinder but that they also may prove God's general providence over the world as our Moral Governor and Judge. And they evidently do prove it, because this character of the Author of Nature is necessarily connected with and implied in that particular revealed dispensation of things." While Fatherhood meets one at the threshold of the kingdom of God, and the first lispings of childhood is "Abba, Father," as one increases in the knowledge and love of God he is increasingly conscious of the majesty of God our King. The Scriptures set forth the sinner as an offender against the Divine Sovereign, and not against his Heavenly Father. The conscience which represents the Divine Sovereign in man in his relation to law never talks of fatherhood. Conscience can not be accounted for by fatherhood. As Sovereign God imposes law, as Father He loves His children, as God He loves all. Professor Fairbairn says: "A fatherhood without sovereignty may beget persons, but can never form characters, or build the characters formed into a happy family or a contented and ordered state. The two, Fatherhood and Sovereignty, must then live together, and be incorporated into a living

and effective unity, if we are to have a government of ideal perfection such as becomes God and is suitable to a universe full of realities and infinite possibilities of good and evil."

Again, in place of any direct witness of the Spirit, we have the following:

> "We must make clear to the inquirer that he is to consider himself no longer his own, but as being in all things the disciple of the Lord Jesus and the servant of God."[31]

This statement moves with the rhythm of true poetry. It is here the real battle begins, and where thousands of professed Christians are self-deceived. We insist upon the Professor adhering to the subjective conditions involved. What is our experience? How can one "consider himself no longer his own," without a consciousness of a complete abandonment of himself to another? The experience of the Church in all ages has been that unnatural conditions exist in us which set up fearful antagonisms to the utter surrender of self-proprietorship, and no amount of considering one's self otherwise can change it. This state of things antedates our volitionating or our thinking. The most crucifying process in Christian experience is necessary here. The spirit of the world is in us, and we must be crucified to it. Selfishness, rooted and grounded, and largely developed by personal activity, is in us, and an utter abandonment to a life of faith in another, so as to truly become "in all things the disciples of

[31] P. 90.

the Lord Jesus and the servant of God," requires a distinct work of the Spirit of God.

It has been the glory of Methodism in the past that it has furnished thousands of glad witnesses to this complete surrender. Indeed, many more than have given any practical proof of doing so, who advocate the "new conception." It is worth our thought to notice that where the new conception is most earnestly advocated, Methodism is most thoroughly losing its power to induce men to make this unselfish surrender to the Lord Jesus. The testimony of the Church has always been that, though this considering one's self no longer his own in reality has cost many a pang and a real crucifixion within, the glorious life of love that succeeds it produces unspeakable joy. If, as Professor Bowne thinks, that joy has been largely "subjective conditions framed from emotional states," he may be assured that some can distinguish between such emotions and those arising from subjective spiritual states that are inwrought by the Spirit, and abide when the emotions subside.

The icy touch of his thought made his pen say: "Love abides in the will rather than the feeling."[32]

The will can not awaken affection whenever it so determines. There is a love that results from a new nature. It is shed abroad in our affectional nature by the Holy Spirit. It is not willed into being or activity, it is shed abroad by the Holy Spirit. Hence, the more of the Spirit

[32] P. 92.

the more love, and to be "filled with the Spirit" is to be filled with love.

He can not keep from contradicting himself. He says:

"That one should call himself the child of God while working the works of the devil is not to be thought of for one moment."[33]

Pray tell us, Professor, what He is during this period? Can one be a child of God and work the works of the devil? What are those works of the devil that forfeit being a child of God? He says, "Children can not rebel to that extent." He now says he can not call himself the child of God while working the works of the devil. This tacit admission that they can rebel to some extent is a contradiction of his statement. "But we are rebels. No! we are prodigal sons." Now, if "children can not rebel to that extent;" namely, to forfeit membership in the family, why not continue to call themselves children of God while they are working the works of the devil? Surely error complicates one's reasoning and leads to the contradictions found in his booklets.

Perhaps his greatest blunder is his caricature of "David." He uses the following quotation from a religious paper:

"Then the Lord God said to me: 'David, are you willing to consecrate yourself?' 'Yes, Lord. Everything, everything.' And he brought one thing after another in this way. 'Are you willing to leave your situation if I ask you?' I was quite willing. 'Would you go to Africa to be eaten by cannibals?' I was willing to do even that. Then the Lord said: 'Would you leave your wife at home and go anywhere?' O, I was n't willing. It was very hard

[33] P. 98.

to leave my dear wife behind and go anywhere. Then a fight went on in my heart. I did n't want to yield that; but the Lord brought Christ very prominently before me, and He said that He must be first, and my wife in the second place. Then He brought before me the responsibility of heathen souls, Mohammedans, Buddhists, and others. 'David, are you willing to leave all to win souls?' Then it came to me: 'What am I to do? The Lord will take care of my wife,' and I said, 'O Lord, I am willing to leave my wife behind and go anywhere.' Then the struggle ceased. 'Would you like to become as the dust of Colombo, for My sake?' Yes, I was willing. The Lord searched me through and through."

Concerning this, Professor Bowne says:

"All this is purely fictitious. The Lord said none of these things; they were suggested solely by the author's own misguided mind. The Lord often calls us to sacrifice and renunciation, but never in any such fashion as this."[34]

When we remember the Professor's own statement, that "All religious speech is based on metaphor and must be taken, not for what it says, but for what it means," when we remember the thousands of testimonies to similar struggles in yielding up one's self to God, of the illustrious characters in Christendom, this statement is a marvel of clearness. The depth of surrender carries the manner of expression along with it. If, as Professor Bowne says, "The attitude of the will, then, is the central thing in the Christian life" (which is not conceded), this case has a peculiar beauty in it, and he assumes a knowledge of Divine procedure that is almost blasphemous, in calling all this peculiar testing "purely fictitious." It is a most convincing stamp of his ignorance of Scriptural consecration.

[34] Pp. 101, 102.

Bishop William Taylor did just this very thing, leaving wife and children for years, and proved the divine purpose in his course. For shame! that the Church has one teaching her preachers who holds such views concerning the leadings of the Spirit. Does Professor Bowne mean to say that God has never called any man to leave home and wife for years and to go to places of danger and hardship; yea, even to death for His sake; and that all who so declare are deluded, and the impressions of one's own misguided mind? If so, he cares little for the cloud of witnesses of the eleventh chapter of Hebrews, of whom the world was not worthy. Nor can a worldly philosophy do better with them than call them "fictitious characters illustrating some truth." Continuing in the same strain, he says:

"We must resolutely defend the inquirer from all this unwholesome casuistry concerning cross-bearing, and testifying, and fictitious self-crucifixions, and imaginary duties and trumped-up sacrifices."[35]

The utter absence of cross-bearing, sacrifices, self-crucifixions, testifying, etc., in this booklet of Professor Bowne settles the attitude of his mind toward these things. According to him they are "trumped-up." He ignores genuine contrition for sin, he reduces repentance to one changing his mind about things, conversion is purely volitional, the witness of the Spirit is a sense of doing right, while self-crucifixions, cross-bearing, and testimony are unwholesome casuistry. He says:

"We are not called upon to have experiences or witnesses or manifestations of any sort, but to be followers of Jesus."[36]

[35] P. 106. [36] P. 84.

Of course, Professor Bowne insists upon the private interpretation of the will of God in his own case, and this must be granted to him. This establishes a vital point; namely, that there is a will of God for the individual, "a private will, a will which no one else knows about, which no one else can know about," and which no one else can fulfill. Of course, this will not conflict with the will of God concerning any other individual. I can not be judged by my ethics only where I violate clearly revealed law; but there is a spiritual life which antedates conduct, and that life has experiences to be felt and related. It is by comparing these spiritual things with spiritual, that the greatest spiritual progress is made. This is the only reasonable way to account for the spiritual progress of the first century of Methodism; and, ignoring these spiritual experiences by questioning their validity, has cost Methodism much spiritual life. These experiences can only be made known by witnessing to them, and others with the same experiences will fellowship us.

After all, Professor Bowne does not answer the inquiry of the aged minister. It avails nothing to deny what others profess to have experienced. He has not disproved the testimony of millions, and ought to be ashamed of his assault upon the testimonies of his peers, because of his own non-consciousness sequestered behind the intellectual difficulties of an aged minister.

Much more could be said; but we must close. His evolution can not admit of something distinctively new that constitutes one a Christian, a new life, as the basis of

the changes he suggests, which otherwise was impossible. If there is not a new life (not new conduct merely), regeneration is not what the Church has witnessed to in the past. A new life ends any antecedent evolution. Professor Bowne teaches a life of nature evolved. Jesus teaches a new life imparted, against which the life of nature originally imparted expresses intense antagonism—this is fact, the central fact of Christianity which distinguishes it from every other religion and denies Professor Bowne's "Studies in the Christian Life." Professor Bowne makes nature evolve spirituality; by the aid of the Spirit, Jesus implants a spiritual life, and one instantly becomes a new creature. Jesus says the Person who creates this new life is the Holy Spirit. Only life can generate life. Paul said, "Christ liveth in me." Not striving to keep certain rules, but to walk after a conscious, indwelt Spirit. We do not get life by believing a law, or a doctrine, or by conduct, but by contact with a person. The Christian life is not a series of ideas through which we come to believe God is our Father. It is an imparted life producing experiences expressed in certain terms, subject to change as consciousness enlarges its scope of the transformed selfhood.

DENIES EVERYTHING DISTINCTIVELY METHODISTIC.

Everything distinctively Mehodistic is negatived or denied in these pages. Sin, repentance, regeneration, the witness of the Spirit, testimony to conscious spiritual ex-

periences, etc. All distinctions go down before this "new conception." Wesley, Clarke, Watson, Fletcher, Pope, Miley, and all others who have taught us in the past go for naught, and clouded statements of an undefined theory take their place. Professor Bowne makes the most bold and almost blasphemous assumptions, and arrogates to himself the ability to grasp the scope of all human consciousness in connection with spiritual experience. What he has not himself experienced is mere theology to him.

Blessed Methodism of the fathers, speak to us once more in the full assurance of faith, and drive away our overhanging doubts. Drive the cobwebs of German rationalism and human philosophy from the roof of the dome that once let in so much light, and as we again see the glory of God and feel His presence, dispel our doubts as we testify, singing,

> "What we have felt and seen with confidence we tell,
> And publish to the sons of men the signs infallible."

"SIN AND HOLINESS; OR, WHAT IT IS TO BE HOLY."

By Rev. D. W. C. Huntington, D. D.

"It is more flattering to the human mind to be accounted a judge, than to be reduced to the rank of a scholar; to be placed in a condition to summons Divine wisdom to its bar, and oblige it to give an account of the reasons of its decisions, than to receive them upon authority; but this is the safe because the humble path: and I greatly mistake, if it be not the true way to high illumination in the things of God. It is to the prayerful, patient study of Divine truth by its own light, that its harmonies, and connections, and beauties most reveal themselves."—*Richard Watson.*

"It is one of the mercies of God that erroneous constructions of His Word are necessarily so obscure that the popular mind can not be extensively reached by them."—*Rev. Asbury Lowrey, D. D., "Possibilities of Grace," p. 279.*

"It is a wholesome thing to remember that the men who elaborated our theologies were at least as rational as their critics, and that we owe it to historical truth to look at their beliefs with their eyes."—*A. M. Fairbairn, M. A., D. D., LL. D., "The Philosophy of the Christian Religion," p. 13.*

CHAPTER III.

Dr. D. W. C. Huntington has written a book entitled "Sin and Holiness; or, What It Is to be Holy." He gives as his reason for writing it that "the views presented are greatly needed at the present time in our Churches."

HIS EXPERIENCE.

He says:

"I was led at two different periods of my Christian life to believe that I had 'experienced the blessing of sanctification,' understanding by that term, as I did, the removal or destruction of what I was instructed to regard as 'inbred sin.' That I did realize at each of these seasons a gracious uplift in spiritual life I shall never doubt. Christ was revealed *to* me and *in* me as He had not been revealed before. For weeks following not a movement of my nature disturbed the deep calm of my spirit. I could say with another, 'I sought God in everything, and found Him everywhere.' That I experienced *just what I thought I did,* I do not now believe."

"Following upon each of these times of refreshing my emotional fervor subsided. . . . With that subsidence of religious feeling there came to me the consciousness that what I had thought exterminated or destroyed, still existed in my nature. It seemed more easily and steadily controlled, but was ready to respond to objective temptation. The degree of my disappointment I can not describe. The thought that I had been misled or self-deceived in a matter of such sacred importance was well-nigh overwhelming. The experience had come to me in a rapture of heavenly love. It came in response to my prayers and unutterable longings of heart. That it should prove unreal, or not what I had in deepest sincerity sought, seemed inexplicable and confounding."[1]

[1] Pp. 4, 5.

A SAD PICTURE.

This is, indeed, a picure calculated to arouse the deepest sympathy. The writer says he did not receive what he sought, prayed for, and expected. He received a great spiritual uplift. These are the states of his consciousness. He seeks to explain them and to evolve a theory of sin and holiness in harmony with them. "Others were in similar experiences."

Others, equally reliable, as thinkers and writers, and as competent to define their states of consciousness, declare that they found what they sought, prayed for, and expected; and, after as long a period as Dr. Huntington has tested his experiences, are satisfied that they are genuine, and that they experienced "*just what they thought they did.*"

After the subsidence of his "emotional fervor" there came to him the consciousness that what he had thought exterminated or destroyed still existed in his nature; and his disappointment was indescribable. Others, who have had the same tides of emotional fervor in connection with the experience of entire sanctification, after the subsidence of their emotional fervor, have experienced a sense of cleanness and inward purity, besides the special spiritual uplift accompanying the experience of sanctification.

Dr. Huntington may evolve a theory including his own experience and those who have a similar one. But, to make his experience a standard, and his theory include this and nothing more, to the exclusion of all other experi-

ences, is a piece of reasoning which can not stand the test for one moment.

The clear experiences of others must be accounted for. The witnesses are as competent and reliable as he is, and they include more in their experience of holiness than he does. All he defines holiness to be they claim to have obtained in regeneration. One is impressed with his attitude toward spirit-nature, and his almost complete silence concerning the affectional life. An undue prominence is given to the sensibilities in their involuntariness. Being and volition are treated with hardly any distinction. His psychology pays little regard to the Pauline distinction of body, soul, and spirit, as we shall see later.

WHAT SIN IS.

He defines sin as follows:

"Whatever is our sin must include action or consent on our part."[2] "The inevitable effects of the sin of the first human pair can not properly be termed sin." "We can not predicate sin of an unavoidable effect." "The inevitable effects of the first human sin are thus caused; therefore they can not be sin."[3] "Sin consists in a wrong state of the will relative to known obligation."[4]

"Sin is never impersonal; it does not exist in the abstract. To conceive of sin as something apart from ourselves, is to allow ourselves to be seriously misled. Sin is the voluntary state of an intelligent being. Your sin is yourself occupying an unsubmissive attitude towards the will of God. It is not something which exists along with you but is no part of you. It is not something which God can hate and punish, without affecting you. In a most real sense, *it is you.* It is not capable of being removed from you as a surgeon removes a tumor. It is a voluntary state, to be renounced and abandoned forever."

[2] P. 12. [3] P. 13. [4] P. 20.

"Strictly speaking, sin admits of no plural number. Men often speak of their sins as if they could be counted. They think themselves guilty of few; others of many."[5]

"What impenitent men are accustomed to call sins, are but manifestations of one protracted sin—a will at variance with the will of God. It is not occasionally only that they commit sin. . . . They sin all the time until they submit themselves to God."[6] "Sin itself is not an inheritance, . . . it is the same in all, the soul's own, self-originated rebellion against God."[7]

CHARGES WESLEY FALSELY.

"During the years of controversy in the Methodist societies over the subject of sanctification, Wesley again and again defended his doctrine of salvation from all sin against the attacks of his opponents, by showing that they included in their notions of sin what he did not; that he meant by sin a voluntary transgression of known law. To this definition he uniformly adhered."[8]

"Can that be *our sin* which is upon us by unavoidable inheritance?"[9] If the fact that something is the effect of sin makes that something also sin, then *all* the effects of sin are themselves sin."[10]

"If some of the effects of Adamic sin are *for that* reason sin, then all the effects of ancestral sin must, for that same reason, be also sin. Why not? They are all the same in their relations to parental sin; they are the effects of sin. They all sustain the same relation to ourselves; they are inherited. To be consistent, therefore, this theory must include in its inbred sin all mental defects which have come upon us as the result of—the sin of others—a treacherous memory, a misleading imagination, and all forms whatsoever of infirmity and impotency of mind."[11]

"But where in the Bible do we find the doctrine of sin without guilt?"[12] "The theory of 'inbred sin' before us, involves the absurdity of affirming the existence of sin where there is no sinner. It maintains that 'inbred sin' exists in infant children, and yet it is not claimed that these children are sinners."[13] "Where in the Bible do we find this sin in the abstract? Where is this sin

[5] P. 27. [6] P. 28. [7] P. 29. [8] P. 49. [9] P. 50. [10] P. 58.
[11] P. 59. [12] P. 61. [13] P. 63.

existent and possessed, but which does not imply a sinner?" "When sin is affirmed in the Bible, it is in the concrete. It is joined with a sinner; *it is the act or state of a sinner.*"[14] "The theory of both active and passive sin is not Wesleyan."[15] "There is sin in believers whenever believers sin."[16] "The Scriptural authority is not at hand for accepting the doctrine of a second kind of sin remaining in believers—a passive sin existence, a sin without a sinner. We must think that sin is the *same in nature* in all beings. Sin *in* believers must be the sin *of* believers. It is that for which they are responsible, or it can not be their sin; and if it is sin in them, it is just like sin in others."[17] "The fact that all sin is voluntary does not prove that all sin is deliberate and premeditated. It may be voluntary, and yet be a sudden departure of the will from its attitude of unqualified obedience under the power of temptation. In the believer this will be the case. It may be a momentary yielding, followed by a quick return to Christ in penitence and faith. In believers this will very surely be the case. For all this, it is not less voluntary transgression, and still sin in believers is when believers sin."[18]

"By committing sin he (John) does not refer to the sinful wavering of weak believers, but to a state of heart which allows and justifies the practice of sin, and yet assumes the Christian name."[19] "It recognizes but one kind of sin actual or possible—voluntary transgression of known law."[20] "Sin is voluntary transgression of known law. This is not only a proper definition of *some sin,* but it is true of *all sin.* In this respect there are no two kinds of sin."[21]

There can be no question concerning Dr. Huntington's definition of sin. He denies "inbred sin," and makes all sin to consist of "voluntary transgression of known law." His whole argument is based upon this definition. With him nothing else is sin. He denies that Mr. Wesley taught anything else, and that inward sin with him meant a voluntary transgression of known law; but for want of a

[14] P. 64. [15] P. 81. [16] P. 87. [17] P. 89. [18] P. 90. [19] P. 92. [20] P. 160. [21] P. 277.

true mental philosophy he wrote about inward and outward sin, meaning "a voluntary transgression of known law."

HIS STATEMENT PROVED FALSE.

We will now quote from Mr. Wesley to disprove this statement, and later, when we come to holiness and sanctification, refer to this matter again. Evidently Dr. Huntington has not read Mr. Wesley extensively, or he has some purpose in the above statements. The statements of Mr. Wesley are quite contradictory, unless one has in his mind his explicit teaching concerning "original and actual sin." Mr. Wesley says:

"The preceding texts were brought to prove (and they do abundantly prove it) that our nature is deeply corrupted, inclined to evil, and disinclined to all that is spiritually good; so that, without supernatural grace, we can neither will nor do what is pleasing to God. And this easily accounts for the wickedness and misery of mankind in all ages and nations; whereby experience and reason do so strongly confirm this Scriptural doctrine of original sin."[22] "The doctrine of original sin, and faith grounded thereon, is the only foundation of true piety."[23]

"I am 'carnal, sold under sin.' 'He means a willing slavery.' Quite the contrary; as appears from the very next words: 'For that which I do, I allow not: for what I would, I do not; but what I hate, that I do." "What I hate," not barely what my reason disapproves, but what I really detest and abhor, yet can not help.

"But the Apostle can not mean that there is something in man which makes him sin whether he will or no, for then it would be no sin at all." "Experience explains his meaning. I have felt in me, a thousand times, something which made me transgress God's law, whether I would or no. Yet I dare not say that 'transgression of the law' was 'no sin at all.'"[24]

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[22] Works, Vol. V, p. 547. [23] *Ibid.*, p. 551. [24] *Ibid.*, p. 564.

"Nor can we infer from hence, that any man sins through a principle which it was never in his power to command, for then it would be no sin." "Upon this I would only ask, Are you assured that no man transgresses God's law (whether you will call it sin or not) through a principle which it was never in his power to command; at least, for any time together? Every passionate man can confute you in this. He has sad experience to the contrary."[25]

"If you ask me, how, in what determinate manner, sin is propagated; how it is transmitted from father to son; I answer plainly, I can not tell; no more than I can tell how man is propagated, how a body is transmitted from father to son. I know both the one and the other fact; but I can not account for either."[26] "'Behold I was shapen in iniquity; and in sin did my mother conceive me.' This is not a hyperbolical aggravation of David's early sins, and propensity to evil from his childhood. But the text is strong and plain in asserting sin some way to belong to his very conception, and to be conveyed from his natural parents; which is a different idea from his actual sins, or propensity to sin in his infancy. It shows the cause both of this propensity and of his acutal sins, which operated before he was born. So that if original pravity be not so conveyed and derived as is here asserted, the words are not an exaggeration of what is, but a downright fiction of what is not."[27]

"Thus it appears that the Holy Scriptures, both in the Old and New Testaments, give us a plain and full account of the conveyance of sin, misery, and death, from the first man to all his offspring."[28] "All the Scriptural expressions on this head are grounded on the real nature of things. 'Sin' is of the nature of 'filth' and 'corruption.' It pollutes the whole man, and renders him as an 'unclean thing' in the sight of God."[29]

"To what dangerous lengths are men carried by an ignorance of God, as infinitely holy and just; by a fond conceit of their own abilities, and a resolved opposition to the doctrine of original sin! Rather than allow this, they renounce Christ as the meritorious procurer of salvation for sinners. They may seem, indeed, to acknowledge Him as such, and talk of 'eternal life as given by God through His Son.' But all this is mere show, and can only

[25] Works. Vol. V, p. 566. [26] *Ibid.*, p. 590. [27] *Ibid.*, p. 618.
[28] *Ibid.*, p. 620. [29] *Ibid.*, p. 634.

impose on the ignorant and unwary. They dare not profess, in plain terms, that Christ has merited salvation for any; neither can they consistently allow this, while they deny original sin."[30]

"The doctrine, therefore, of original sin is not only a truth agreeable to Scripture and reason, but a truth of the utmost importance. And it is a truth to which the Churches of Christ, from the beginning, have borne a clear testimony."[31]

"How can this satisfy any reasonable man, that it is possible for us to be guilty of original sin, if the soul comes immediately from God?" "Now it is called Original Sin, because it was from the beginning, even as soon as ever Adam sinned; secondly, because it is with us from the beginning, even in conception, as soon as we do actually begin to be; and, thirdly, because it is the beginning of all actual sin whatsoever. Howbeit, in the Scripture it is called by other names, as *'the old man,' 'the body of sin,' 'the sin that dwells in us,'* . . . original sin is not only the want of righteousness, but also a proneness to unrighteousness, arising from the sin of Adam, and conveyed to us by natural propagation." "I conclude, therefore, that the nature of this sin consists in the corruption of nature, and the stream thereof runs in natural propagation."[32] "I would know of the adversaries of this doctrine, whether or not that wisdom and holiness, which was at first in Adam, was such as would have been communicated to his posterity, if he had not sinned? If this is allowed, then it must follow, so must sin and corruption since the fall."[33]

"But let this also be granted, that the soul is corrupted by the body, yet we can not have original sin ever the more for this, for the soul's yielding obedience to the body, and following the sinful motions thereof (if any such there be), is *actual* sin, and not that original corruption wherewith the whole man is infected from the loins of Adam. To conclude, seeing the body alone can not possibly have original sin, nor give that which it hath not; original sin can not possibly come by the body."[34] "Original sin is a spiritual leprosy hereditarily descending from Adam to all his natural posterity, infecting the whole man, both body and soul."[35]

"For, first, as by God's ordination, original sin passeth from one to all mankind, so by propagation all mankind proceed out of

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[30] Works, Vol. V, p. 639. [31] *Ibid.*, 648.
[32] Arminian Magazine, Vol. VI, p. 98, 434–493. [33] *Ibid.*, p. 494.
[34] *Ibid.*, p. 546. [35] *Ibid.*, p. 547.

one. Secondly. As original sin overspreads the whole man, both soul and body, so according to the course of nature the whole man, both soul and body, is propagated. Thirdly. As original sin is seated chiefly in the soul, according to the Scriptures, so the soul especially is propagated according to the course of nature."[36]

"When after having been convinced of inbred sin, by a far deeper and clearer conviction than that he experienced before justification, and after having experienced a gradual mortification of it, he experiences a total death to sin, and an entire renewal in the love and image of God, so as to rejoice evermore, to pray without ceasing, and in everything to give thanks. Not that 'to feel all love and no sin' is a sufficient proof. Several have experienced this for a time before their souls were fully renewed. None, therefore, ought to believe that the work is done till there is added the testimony of the Spirit, witnessing his entire sanctification as clearly as his justification." "If a man be deeply and fully convinced, after justification, of inbred sin; if he then experience a gradual mortification of sin, and afterward an entire renewal in the image of God; if to this change, immensely greater than that wrought when he was justified, be added a clear, direct witness of the renewal, I judge it as impossible this man should be deceived herein as that God should lie."[37]

"It is exceeding certain that God did give you the *second* blessing, properly so called. He delivered you from the root of bitterness, from inbred as well as actual sin."[38]

How any one, with these quotations before him, can say that with Mr. Wesley "inbred sin" was "the will exercising itself sinfully" is hard to understand. That the will is sinful there is no question, but that a sinful will is inbred sin Mr. Wesley never dreamed of, nor any other intelligent exponent of this truth.

Writing on the text "I am carnal, sold under sin," in answer to the statement that Paul meant "a willing slavery," he says: "Quite the contrary, as appears from

[36] Arminian Magazine, Vol. VI, p. 603. [37] Plain Account, pp. 50, 51.
[38] Works, Vol. VII, p. 45.

the very next words. 'For that which I do, I allow not; for what I would, I do not; but what I hate, that I do.' 'What I hate,' not barely what my reason disapproves, but what I really detest and abhor, yet can not help." "But the apostle can not mean that there is something in man which makes him sin whether he will or no, for then it would be no sin at all." Mr. Wesley's answer: "Experience explains his meaning. I have felt in me a thousand times something which made me transgress God's law, whether I would or no, yet I dare not say that transgression of the law was 'no sin at all.'"

Here is his own experience, that contrary to his will he felt something which made him transgress God's law "whether he would or no." Surely this is not "voluntary transgression of a known law." Yet he dare not call it other than *sin*.

He says, "Sin is propagated." He does not know how, but he knows the fact. In his comment on Psalm li, he says: "The text is strong and plain in asserting sin some way to belong to his very conception, and to be conveyed from his natural parents, which is a different idea from his actual sins. It is called Original Sin, because it was from the beginning; . . . because it is with us from the beginning, even in conception." Surely the element of willfulness is absent here. These conditions are not voluntary, even in his own case.

These statements disprove the assertion that Mr. Wesley "uniformly adhered" to the one definition of sin as "a voluntary transgression of known law."

Why did not Dr. Huntington take up *all* Mr. Wesley's definitions of sin, and prove by them his statement? I challenge him to introduce the element of "a voluntary transgression of known law" into the above quotations, which are only a few of hundreds which might be introduced.

Mr. Wesley *did* teach "two kinds of sin." The one voluntary, the other "inbred" or "propagated," to be cleansed by a "second blessing properly so called." Such unfair putting of things makes it all the more difficult to answer such a writer. We will again refer to this position of Mr. Wesley.

We now proceed to answer Dr. Huntington's own definitions of sin. We revere Mr. Wesley, and would need to be very clear in our conviction that he is wrong before parting with his valuable company. But if Dr. Huntington can sustain his position concerning sin, we must abandon ours. Let us see.

These definitions are true of one phase of sin. "Sin consists in a wrong state of will relative to known obligation." "Sin consists in wrong intention." "Sin is a voluntary transgression of known law." But the statement that these definitions are true of not only "*some sin,* but is true of *all sin,* in this respect there are no two kinds of sin," is not true from a Scriptural or spiritual standpoint.

SCRIPTURE DEFINITIONS.

The Scriptures give the following definitions of sin:

"All unrighteousness is sin." (1 John v, 17.)

"Sin is the transgression of the law." (1 John iii, 4.)

"To him, therefore, that knoweth to do good, and doeth it not, to him it is sin." (Jas. iv, 17.)

"In sin did my mother conceive me." (Psa. li, 5.)

"If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done." "And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty." "When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord his God concerning things which should not be done, and is guilty. Or if his sin, wherein he has sinned, come to his knowledge, he shall bring his offering," etc. "And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and he shall bear his iniquity. And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering unto the priest; and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him. It is a trespass offering: he hath certainly trespassed against the Lord." (Lev. iv, 2-13, 22, 23; v, 17, 19.)

"And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him. Ye shall have one law for him that sinneth through ignorance. . . . But the soul that doeth ought presumptuously, . . . the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him." (Num. ix, 28-31.)

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." (Matt. xv, 19, 20.)

"They are all under sin." (Rom. iii, 9.)

"By one man (by one offense) sin entered into the world, and death by sin, and so death passed upon all men (even over them that had not sinned after the similitude of Adam's transgression) for that all have sinned." (Rom. v, 12, 14.)

Here are Scriptural definitions of sin that have more than one meaning. Unrighteousness is an inherent state, and not necessarily voluntary. Sin is not necessarily a "voluntary" transgression of law, as the quotations from Leviticus and Numbers plainly show. The conception of David was not a sinful act, but an inevitable fact; if he have existence at all, he must be conceived in sin, as all the race of mankind are.

The consequence of Adam's sin was the introduction of lawlessness into our spirit-nature, not merely an inclination, but something actively adverse to righteousness—enmity to God. Not something *at* enmity, for this would imply that it might change its attitude. It is the law of sin and death.

Paul says we are "by nature the children of wrath," and not by our willful violations of known law. This "spirit of disobedience worketh" independent of, and antecedent to, any volition on our part. The Discipline says: "We have no power to do good works pleasant and acceptable to God, without the grace by Christ preventing us, (1) that we may have a good will, and (2) working with us when we have that good will." Mr. Wesley calls this condition one of original sin. Paul writes of "the old man" and "the body of sin." This author makes all sin to exist in the will, while Jesus makes it to seat in the

affectional life, of which this writer has said comparatively nothing.

Mr. Wesley distinguished between selfishness—a state of the affections—which is the antithesis of love and self-will, the willful activities of this sinful self. Selfishness exists independent of the will, and forms a potent factor in determining the volitions. It is regnant before the soul discovers its true relation to Divine law.

Unrighteousness is sin. It is not merely self-caused wrongness or inherent weakness, nor is it mere lack. It is the antithesis of righteousness. It may be increased by wilful transgressions of known law. Its first revealment is wrongness of being. Its manifestations antedate the revelations of the moral law, and consequently any misuse of freedom. The law reveals its character as "exceedingly sinful." The soul's first discovery is not his freedom, but his bondage to sin. He is free to will, but not to obey law. Because of sin dwelling in him he can not do good. He clearly distinguishes between himself and the sin within him. To him it is a fact of consciousness when he says, "It is no more I, but sin that dwelleth in me."

SIN IMPERSONAL.

Dr. Huntington says, "Sin is never impersonal." Here is an impersonal, vital thing adverse to moral law and against all its revelations as a "law of sin and death," holds the sway until the "strong (old) man" is bound by a greater power and ultimately cast out, giving him the

ability to serve God according to the demands of the law through the righteousness which is of God.

If Paul emphasized anything throughout his writings, it is sin as a fact, is a matter of consciousness before its true relation to law is perceived. This is universal child consciousness. The reality is felt before a clear volition to violate known law is put forth.

Paul says, "I had not known sin unless by the law." The law revealed the moral character of sin in its relation to God, the nature of which was felt in its activity, independent of choice, as a disturbing element, creating feelings through the sensibilities of antipathy to law. Sin *is* impersonal, vital, attested by the clearest consciousness, antecedent to volition, having a discerned quality before the revelations of the law reveal its exceeding sinfulness. Unrighteousness came to the race through Adam's sin. Righteousness is the gift of God though Jesus Christ our Lord. "All unrighteousness is sin."

According to Dr. Huntington, without the knowledge of law sin is a nonentity. Paul does not say I should not have *committed* sin except by the law, but "I had not *known* sin but by the law." Desire is not sin, but there may be sinful desires antedating willful gratifications. Not natural desires with normal excitation, but unholy desires with abnormal, powerful motivity.

When the law says, "Thou shalt not covet," I do not think I can covet, and this thought awakens a desire to covet, followed by a determination to covet. Such would

be the order in a pure nature; but the unrenewed man discovers himself coveting because he has inherited covetousness as a phase of the manifestation of inherited sin. This is termed in the Scriptures "the besetting sin."

Paul says sin "deceived me" and slew me. Something absolutely impossible if there is only one kind of sin, and that "a transgression of known law." It could not deceive if it was only possible to voluntary action. It is this characteristic of sin, denied by this author, which awakens the desire for full redemption. When this doctrine is preached a most profound awakening follows. This is the philosophy of the wonderful revival under the Wesleys; they revealed the true nature of sin, its deceitfulness and desperation, as something within us requiring cleansing, crucifixion, destruction.

Paul did not say that unregenerate men *acted* carnally. This is true, he said, they *are* "carnal," in a state of enmity to God and His law, and he shows this carnality is not themselves, though it dominates them. "It is no more I, but sin that dwelleth in me." With Paul the "me" and the "sin" are not identical. He would not say with this author, "Your sin is yourself." "In a most real sense *it is you.*" He says it is something, "not I," stronger than himself, bringing him into captivity, from which he can not extricate himself. Consequently his cry, "Who shall deliver me?" Surely he is not crying to be delivered from his own self-determinations, his voluntary acts. He is crying to be delivered from "indwelling," "inbred sin."

CHILDREN NEED THE ATONEMENT.

If sin must be "a willful transgression of known law," then children do not commit sin, and as the atonement was made for sin children have no interest in it. Millions die who never made an unholy choice; therefore, according to this theory, millions of the race die without an interest in the atonement of Jesus Christ, and will never join in the song, "Unto Him who hath loved us, and washed us from our sins in His own blood."

Again, Paul taught that "the body of sin" would be destroyed. This is not transgression of known law, nor the sum of these transgressions. Transgressions are forgiven, not destroyed. This is not "yourself;" this is something to be destroyed in the interests of a true selfhood.

This is something Mr. Wesley had in mind when he taught the destruction of "inbred sin." While he said holiness was more love, love made perfect, he knew that the affectional nature could not remain impure and perfect love be obtained.

Dr. Huntington makes no reference to sins of ignorance, which can not be transgressions of known law. They are surely "the inevitable effect" of antecedent sin; at least they are not transgressions of known law.

Whatever grace may do for mankind, there is nothing in the nature of law by which wrong acts caused by ignorance can be excused. The Scriptures require an atonement for sins of ignorance. The fall of Adam has left us incapable of living without trespassing against God's law,

so that when we have not trespassed against known law we ought and should pray, "Forgive us our trespasses."

SINS OF IGNORANCE.

Paul himself is an illustration of this truth. He says, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." Here is a man pressed with an apparent obligation he honestly sought to obey, who, when his nature was changed and he came to understand the true motives which prompted his conduct, says: "Who was a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief." (1 Tim. i, 13.) Because of this he calls himself the chief of sinners.

How can Dr. Huntington insist, in the face of this witness, that all sin is voluntary transgression of known law. Paul was "a blasphemer and a persecutor," when he thought he was serving God. He *intended* serving God. He was deceived by a sinful nature. He was unconsciously violating the law of God. He was an actual blasphemer, a persecutor, and did not know it. Is not blasphemy and persecution sin? Not until truly awakened did he see his sin, and he positively affirmed that he did it "ignorantly." Here is an instance of serving God with the mind, while possessing a depraved affectional nature. He awakened to the fact later, that not merely the intention to do the will of God was sufficient, but the intention and motive with which it was done must be taken

into the account. He intended serving God, but discovered "an evil heart of unbelief" prevented it.

Dr. Huntington includes unbelief in the volitions. Unbelief is not the protest of the will against law; it is the attitude of a nature which opposes law, and questions truth, expressed by the will.

Arraying himself against Christ, he thought he was following the will of God, but awakens to the fact that it was inspired by unbelief, another illustration of the deceiving power of sin. A new nature revealed to him the true cause of all his former activities, of which he was heretofore ignorant. He saw that the law demanded love out of a pure heart, and he was following a letter which killeth.

A moral nature may involuntarily transgress moral law, involving guilt to be forgiven, but not guilt to be condemned. If God has related the race to Adam's "one offense," we can not exclude it because our reason can not grasp the justice of it. If Adam's transgression has entailed upon us a nature opposed to Divine law, independent of our volitions, the law such a nature opposes must be in some way related to it. Spirit-nature is under spiritual law. Perverse spirit-nature is opposed to spiritual law. This inevitably places such natures, until changed by grace, in the category of sinners judicially, and lays the foundation for the need of an atonement to be made for them. They are not willful sinners, yet judicially under the wrath of God, and are "by nature the children of wrath;" not by their determinations, but by nature, be-

cause the law requires perfection of moral nature, as well as of conduct, and that can only be secured by the moral perfection of the being subject to the law. Whatever is not conformed to that standard is sin. Any lack in moral nature is sin, as lack in intellect is defect, or in body deformity.

This writer apparently separates the entire man in creating his standard of morals. He makes all morals to center in the volitions, and places the sensibilities in the realm of necessity. Willing is not an act independent of feeling or thinking. It is the being who wills, thinks, or feels. The unit thinks, wills, feels, and we can not separate what God, truth, and a sound philosophy have never separated.

When Lord Chesterfield gave his son directions concerning negotiations with foreign ministers, he said: "If you engage their *hearts* you have a fair chance of imposing upon their *understanding* and determining their *wills*." The character of the affections largely determines the motives which shall appeal to the will. If the sensibilities are bad, what may we expect the unassisted volitions to be? The law demands pure affectional nature. Love is to the sensibilities what thought is to the intellect, and motivity to the will. A volition independent of thought and in utter disregard for the sensibilities is not possible. Motives for volitional action are necessary, while they do not necessitate. Every choice has a motive back of it. The supreme motive should be goodness, by the harmonious conformity of all our powers to the law of right. How

can a carnal affection furnish such a motive? The will will never conform to such a law while its motivity originates in an unregenerated affection. "That which is flesh is flesh," saith Christ. "Marvel not, that I said unto thee, Ye must be born from above." The sensibilities must be moved by superhuman power before we can use the pent-up liberty of our will to emancipate ourselves from our depraved natures. To conquer the carnal man, more is needed than volition; we need the power of a purified affection. This is the Scriptural method. But love can not operate where uncleanness reigns, consequently cleansing must precede empowering. Hardened sensibility to the degree of being "past feeling" seals the doom of an unregenerate spirit. It means past willing. Selfish motives precede volitionating. A good nature is dominated by high moral motives.

When right is presented through the intellect, it has accomplished its task. The power which secures conformity to that standard is in the affectional nature combining with the will. The heart must move in the direction of right before the will can accomplish it. Neither the intellect, nor the will, nor both, make known to us that we have reached a true moral standard, for "with the heart man believeth unto righteousness." If one does not feel the fact he is right, he is left to reason himself into safe conclusions, which is impossible if the intellect is imperfect.

RELATION OF A NATURE TO LAW.

The law requires a nature divested of every feeling contrary to love. Has a depraved affectional nature no moral relation to such a law? Qualities God is displeased with are ignored by this author, to make his theory of sin tenable. He does not recognize the pravity of the will, nor the law of obligation which antedates volitions.

The absence of the motive of a pure affection, which is universally a strong one, leaves one without sufficient motivity to choose the good. Conscience and will are not sustained independent of an awakened affection. Love is right relation to law. Law should be lovingly obeyed; anything less than that is not right, and unrighteousness is sin. We are commanded to love, which is more than willing to do so. Enmity, its antithesis, is a condition of the affections. The carnal mind is enmity, and when enmity reigns love is impossible. We do not will to possess enmity toward God; we feel it, though our will be otherwise. Light, reason, and law combined can not bring it into subjection. It must be made to cease by a greater power than these. Yet, while that inbred enmity is defying our wills and bringing us into captivity to the law of sin, we are under the command to love God with all the heart and our neighbor as ourselves. The will can not remove the enmity, nor can it impart a pure affection. With obligation binding us, carnality incapacitating us, a sin-enfeebled will yielding to their power, we are led to cry for a new heart. It is the inability to obey obligation, not to will to obey, that awakens the cry for Divine assist-

ance. Such is the nature of man since the fall, and such is the nature of the Divine law, that if gracious ability to will to love the good was not afforded, the race would be sinners eternally. We are, by nature, under the curse of the law. But Christ hath redeemed us, being made a curse for us.

It is God's plan to control the entire man by the power of a true affection. Before the law one is no more excused for unholy desires and emotions, than for perverse determinations. It makes both blameworthy, though the consequences differ. Accountability is not conditioned alone by our volitions, but also by the motives prompting our determinations.

The intellect presents an object to the sensibilities; they relate themselves to the object, if moral, by a feeling of obligation to accept or reject it, according to its moral quality, a most intense feeling of opposition may be aroused, untouched by the will; indeed, it may call the will into service to manifest itself in some concrete form. Now this feeling is excluded by this author from the realm of morals. I aver it has a most positive moral quality; namely, badness, the religious term for which is *sin*.

This author's own experience corroborates our view. He says: "For weeks following (the spiritual uplifts referred to) not a movement of my nature disturbed the deep calm of my spirit." Surely he does not mean that he did not put forth any moral determinations during those weeks. No, he is referring to feelings. No doubt

sustained by his volitions. Was the "deep calm" in his will or in his affectional nature? Had he no temptation and struggle in this interval? If he had, and the "deep calm" remained, he would only have a negative proof of the experience he was so earnestly seeking. Had Mr. Wesley's teaching been regarded, he might have been saved from his present dilemma of evolving a theology to corroborate a defective experience. Mr. Wesley said: "Not that to feel all love and no sin is sufficient proof. Several have experienced this for a time before their souls were fully renewed. (Evidently Dr. Huntington's experience.) None, therefore, ought to believe that the work is done till there is added the testimony of the Spirit witnessing his entire sanctification, as clearly as his justification."

Many have received this "testimony of the Spirit," and Dr. Huntington might have done so, if he had not rested in the flooding of his emotional nature. His related experience is lacking in those steps which inevitably lead to Scriptural "entire sanctification." He does not allow in his thinking for that spiritual cleansing of which the sensibilities are a witness. Exaltation of feeling, intense emotions, and great peace may come to a soul without cleansing it from impurities. This he has experienced. But he has not experienced that cleansing of the nature through the atonement for sin, that is a distinctive doctrine of Methodism. He places no value upon the cleansing blood of Christ. A volume upon "Sin and Holiness," which throughout ignores the cleansing of the heart

through faith in Jesus' blood, is not trustworthy from a Scriptural standpoint.

A BLOODLESS SALVATION.

The key to this author's difficulty and the false reasoning of the book are found in the fact that sin can be treated without ONCE *referring to the atoning blood of Jesus Christ.*

We are conscious of our volitions; we are also conscious of movements of the sensibilities, not volitions, creating certain experiences, such as a sense of uncleanness, defilement, impurity, and furnishing motivity for unholy conduct. We relate the unclean heart to the act and recognize its power in aiding the will. We blame our hearts for a disposition to disobey law. Thoughts antedate volition; there are pure thoughts and impure thoughts, the affectional nature from which they flow determine their quality. There is a filthiness of spirit, as well as a filthiness of the flesh. Religious progress is conditioned upon the state of the emotional and affectional natures. The Christian discovers that which the Scripture calls sin is not volitional, but an impure state of the affections reaching to the volitions, and in the degree they are influenced thereby, limiting its liberty. If such curtailment of liberty means non-responsibility before the law, the more depraved the nature the nearer innocent one is. We do not proceed upon that principle in our relations to badness.

We are equally conscious of the power of a purified

affectional nature producing feelings as subjective proofs of a true religious experience. Jesus said, "Blessed are the pure in heart." There is a consciousness of cleansed sensibilities under the law of necessity in this regard; that the will does not create them, is not responsible for them, can not change them, yet they are essential to a volition free from perversity. Consciousness attests a power graciously acting upon the will through a purified sensibility, making it delightful to do the will of God. We do not refer to the ability to obey duty continually, but the love of the Person and His will, so that the supremest pleasure is found in doing His will. Regeneration gives us a controlling power over our sensibilities. Sanctification gives us a purified sensibility. The ideal volition never exists without a purified affectional nature.

Millions who have not understood the Divine method of purifying the affections, because of false teaching, but who have subsequently found the way and have obtained the experience, never blame their wills for not finding the way. In so far as man is away from God by the state of his nature, the will ceases to be sovereign and becomes the servant of a depraved affectional nature. It takes a true affection as well as a strong will to endow man with executive ability to do good as God would have it done.

Volition is not the tree that Christ said should be made good. He was dealing with the heart. Whatever may have been the original order of the sovereignty of the will, since the first evil volition created a perverse nature, it has become the master of the will. Man is now a moral

leper, and leprosy is not analogous to volitionating. His greatest struggle is not with his will, but with himself. As long as men lose sight of this they are astray from the truth. Change the affectional life, and the process has begun which will ultimate in Christian perfection. Simply not willing evil toward our neighbor is not Christianity, nor salvation from sin. We are commanded to love. The obligation Divine law imposes is that we approach all men with a heart full of love. This the natural man can not do. An impure nature can not make the happiness of others his own. *The real seat of sin is in the heart.* Sin paralyzes the affections and the will. Christ most emphatically locates sin in the heart (Matt. xv, 19, 20), while He acknowledges a limited freedom.

There are some sayings in these definitions of sin which could easily catch the unwary, such as:

"Can that be *our* sin which is upon us by unavoidable inheritance?"[39] "We can not predicate sin of an unavoidable effect."[40] "If some of the effects of Adam's sin are *for that reason* sin, then all the effects of ancestral sin must, for that same reason, be also sin. Why not?"[41]

This method of reasoning seems plausible indeed, but is fallacious in the extreme, for the question involved is whether anything inherited can be sin, and it can not be settled by a dogmatic statement. We inherit a moral nature. I suppose Dr. Huntington would not deny that. Moral natures have qualities; viz., good or bad, pure or impure, righteous or sinful. The Scriptures call that sin

[39] P. 51. [40] P. 13. [41] P. 59.

which is inherited; namely, a nature actuated by enmity to God, not because that nature will ultimately lead to willful transgressions, but because it is now violating Divine law, and will continue to do so while that state of nature remains. This is our nature, consequently our sin as far as it is our being; but not our sin in the sense of being self-originated. We can easily distinguish between "the sin which doth so easily beset us"—what Mr. Wesley calls our "constitutional sin"—and our own volitional acts, by which we consciously introduce personal forms of violating Divine law. Though this state is the product of an original volition, it is not subject to volition, can not be perpetuated by it, and is frequently contrary to it. There is a *state* of sin, as well as an *act* of sin. How can we have a sinful state, with sin excluded from it? An act and a state are not synonymous. What the Greeks, as philosophers, called evil, the Scriptures call sin, and the scientists the law of heredity. In this sense the effects of Adam's sin upon our nature is called sin, *because* of its relation to moral law. If there is no moral law governing the affections, all moral obligation would end in the will, as Dr. Huntington teaches. But we are conscious of most positive obligations requiring pure affections. The moral law requires purity of heart, as truly as it demands the obedience of the will. An impure affectional nature violates moral law. So there *is* "sin *in* believers" which is *not* "the sin *of* believers," as voluntary transgression of known law. The fallacy of Dr. Huntington's theory is the category in which he places the affections in his moral

system. He confounds the sensuous and the affectional nature. The secret of Gospel conviction is a consciousness of sin. If one is led to call that sin only which is voluntary, he can easily sever his relation to Adam's transgression, and do great violence to the Pauline conception of the nature and penalty of sin, and fall into the error of Pelagius. Paul said, "By one man's disobedience many were made sinners." Pelagius and Dr. Huntington say by your own disobedience you are made a sinner.

CONTRADICTS HIMSELF.

Dr. Huntington recognizes sin which is not a voluntary transgression of known law. He says:

"That there is a great difference between Christians and those who are not Christians in their respective attitudes of thought, feeling, and purpose toward what they regard as sin in themselves, is very true. By the one it is held in abhorrence, and when seen is quickly followed by sorrow and repentance."[42]

So sin is in existence *before* it is seen to be such, which "when seen" is quickly followed by sorrow and repentance. Now, this is exactly what we hold, but it can not come under Dr. Huntington's definition of a voluntary transgression of known law. More and more he becomes tangled in the web of his own argument. Illustrating what he means, he says:

"The difference between sin in a sinner and sin in a Christian has been pertinently compared to 'the difference that there is between poison in a rattlesnake and the virus of the serpent injected into a healthy man. The venom is natural in the reptile. He

[42] P. 89.

delights in it, secretes it, and cherishes it with pleasure. But all the vital forces of the man resists the injected poison, and rally to thrust it out of the system.' "[43]

Again, that is just what we hold. He says sin is natural to the sinner; then it is not purely volitional. The serpent does not will to secrete the poison; nature secretes it. It is there before the serpent has any use for it. It is in no sense the product of intention or purpose. Concerning the healthy man, he does not voluntarily choose to be bitten, and the resistance of nature would be the same whether he willed it or no. It would be the same in a lesser degree if he was unhealthy, or even sick; but he would succumb to it sooner. In all this he is treating of sin in a sinner and sin in a Christian. Will he please point out the voluntary element in either case? The transgression of a known law. The serpent does not transgress any known law, and the resistance of the virus is not a transgression of known law. The virus is neither the serpent nor the man, but something coming from the one to the other, as sin has been transmitted from Adam to his posterity. Something to be "eradicated." The utter absence of anything like "a transgression of known law" in this illustration is remarkable.

No wonder Dr. Huntington fears placing any stress upon the sensibilities. Twice he has been deceived by them. Certain feelings ensued in both cases while seeking deliverance from inbred sin. When they subsided, what he understood to be inbred sin remained. His error was

[43] P. 90.

that he rested in his feelings. He never saw the reality we claim exists for those who Scripturally seek it. The reality essential to be grasped by faith is not "a gracious uplift in spiritual life," nor inbred sin "more easily and steadily controlled," nor yet "a deep calm" of spirit. All these precede purity, and may frequently occur. The reality to be sought, prayed for, and experienced is a sense of inward pureness, for which faith perceives cleansing as a process through the blood of Jesus Christ. This realized is not a feeling, though accompanied by feeling. It is not an emotion or a movement of the sensibilities. It is a perception of self-hood made pure in Christ's cleansing blood. A subjective state, apprehended by faith, producing varied feelings and emotions.

Dr. Huntington says he did not obtain this; we can not doubt his word. Had he done so, he never could have written "Sin and Holiness." Millions say they have obtained and retained this, and it is folly for him to argue that because he did not obtain it no one else has. His task is not to deny the testimony of the witnesses, but to show a thinking world that no such thing exists, or, indeed, can exist. This his book has utterly failed to do.

By casting everything not volition into the mold of necessity he easily dispensed with many vital truths, and removed the affectional life from the sphere of morals. Consciousness assures us that we may have wrong affections, which are not the results of our self-determination, but contrary to them. One may feel hatred without willing it to exist, and be conscious that a divinely-assisted

will prevents its manifestation, so that none but its possessor is conscious of its presence. Consciousness proves the existence of such feelings previous to volitions. It also proves the existence of a feeling that such feelings should not exist, and that they are contrary to Divine law. There is a consciousness of the removal of all such feelings, and that a pure affectional life controls the entire man. This consciousness continues as long as the terms upon which it is bestowed are met. Such is experience. No testimony from any source contradicting this consciousness can be believed. The witnesses are too reliable; the facts of their experiences agree. There is such a variety of intellects, temperaments, and classes among the witnesses who only agree upon this one thing, that it can not be itself the product of a type or a temperament. It is a Divinely-wrought experience. Philosophers, metaphysicians, and scholars agree to the reasonableness of the testimony, who do not claim to have obtained the experience. Dr. Huntington's negation can not destroy subjective reality.

SIN IN THE HEART.

The very quotations used by Dr. Huntington are against him. He quotes Mr. Wesley's definition of sin: "But is voluntary transgression of a known law a proper definition of sin? I think it is, of all such sin as is imputed to our condemnation." Does he not see that Mr. Wesley taught sin that was *not* "imputed to our condem-

nation?" He says, "With Wesley, inward sin was sin committed in the heart, though not necessarily expressed in outward action; *it was voluntary sin.*"[44] We will quote some of Mr. Wesley's sayings concerning sin in the heart:

"By sin I here understand inward sin; . . . any disposition contrary to the mind which was in Christ." "Is there, then, no sin in his heart (a justified man)?"[45] "How naturally do those who experience such a change imagine that all sin is gone, that it is utterly rooted out of the heart, and has no more any place therein. I *feel* no sin, therefore I have none; it does not *stir;* therefore it does not *exist.* It has no *motion;* therefore it has no *being.*"[46]

Of the justified man he says:

"But was he not then freed from all sin, so that there is no sin in his heart. I can not say this; I can not believe it, because St. Paul says to the contrary. (Gal. v, 17.) The apostle here directly affirms that the flesh, evil nature, opposes the Spirit, even in believers."[47]

"And as this position, there is no sin in a believer, no carnal mind, no bent to backsliding, is thus contrary to the Word of God, so it is to the experience of His children. These continually feel a heart bent to backsliding; a natural tendency to evil; a proneness to depart from God, and cleave to the things of earth. They are daily sensible of sin remaining in the *heart.*" "I can not, therefore, by any means receive this assertion, that there is no sin in a believer from the moment he is justified; first, because it is contrary to the whole tenor of Scripture; secondly, because it is contrary to the experience of the children of God; thirdly, because it is absolutely new, never heard of in the world till yesterday; and, lastly, because it is naturally attended with the most fatal consequences: not only grieving those whom God hath not grieved, but perhaps dragging them into everlasting perdition."[48]

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[44] P. 43. [45] Sermons, Vol. I, p. 109. [46] *Ibid.*, p. 385. [47] *Ibid.*, p. 109
[48] *Ibid.*, pp. 110, 111.

That Mr. Wesley does not mean "voluntary sin" is clear from these expressions concerning those who are born of God:

"By sin I here understand outward sin, according to the plain acceptation of the word; an actual, voluntary transgression of the law; of the revealed, written law of God; of any commandment of God, acknowledged to be such at this time that it is transgressed."[49] "There is no condemnation to them which 'walk after the Spirit' by reason of *inward sin* still remaining so long as they do not give way thereto; nor by reason of *sin cleaving* to all they do. Then fret not thyself because of ungodliness, though it still remain in thy heart."[50]

"Not only sin, properly so called (that is, a voluntary transgression of a known law), but sin, improperly so called (that is, an involuntary transgression of a Divine law, known or unknown), needs atoning blood." "Sin is entailed upon me, not by immediate generation, but by my first parent." "In Adam all died;" "by the disobedience of one, all men were made sinners."

Surely the voluntary element is absent in these statements of Mr. Wesley.

WESLEY ON INBRED SIN.

Again, Dr. Huntington teaches that "inbred sin" as taught by Mr. Wesley was the "will exerting itself" sinfully, and says that "Those who now talk of 'inbred sin,' with the proper distinctions in mental operations in their thought, may easily use the very words of Wesley, and at the same time mean what he never meant." Let us see what Mr. Wesley said about inbred sin:

"Till it pleases God, after he is thoroughly convinced of inbred sin, of the total corruption of his nature, to take it all away; to purify his heart and cleanse him from all unrighteousness; to

[49] Sermons, Vol. I, p. 164. [50] *Ibid.*, p. 70.

fulfill that promise which He made first to His ancient people, and in them to the Israel of God in all ages: 'I will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul."[51]

"Though we watch and pray ever so much, we can not wholly cleanse either our hearts or our hands. Most surely we can not till it shall please our Lord to speak to our hearts again, to speak the second time, be clean; and then only the leprosy is cleansed. Then only, the evil root, the carnal mind is destroyed; and inbred sin subsists no more."[52]

Mr. Wesley knew enough to include volition in his writing if he included it in his thinking concerning inbred sin. He makes it synonymous with the corruption of his nature, something to be purified, to be taken away; not something to volitionate away, or that ceases to exist when volition ceases. When the "leprosy" is gone, "the carnal mind" destroyed, "inbred sin subsists no more."

Dr. Huntington says: "If it be true that, according to the accepted classification of mental operations, pride, envy, and even unbelief, may exist as *mere feeling* involving no action of the will, Wesley did not so understand it."[53] Let us see. Mr. Wesley says:

"Once more, when the apostle exhorts believers to 'cleanse themselves from all filthiness of flesh and spirit,' he plainly teaches that those believers were not yet cleansed therefrom.

"Will you answer, 'He that abstains from all appearance of evil' does *ipso facto* 'cleanse himself from all filthiness?' Not in any wise. For instance: a man reviles me; I feel resentment, which is filthiness of spirit; yet I say not a word. Here I 'abstain from all appearance of evil,' but that does not cleanse me from that filthiness of spirit as I experience to my sorrow."

"'But can Christ be in the same heart where sin is?' Undoubtedly He can. . . . Christ indeed can not *reign* where sin

[51] Sermons, Vol. II, p. 222. [52] *Ibid.*, p. 122. [53] Sin and Holiness, p. 45.

reigns. Neither will He dwell where any sin is allowed. But He is and dwells in the heart of every believer who is fighting against all sin; although He is not yet purified." "Every babe in Christ . . . is saved from sin; yet not entirely; it *remains,* though it does not *reign.* If you think it does not *remain* (in babes at least) you certainly have not considered the height, and depth, and length, and breadth of the law of God (even the law of love laid down by St. Paul in the thirteenth of First Corinthians) and that every (ανομια) disconformity to or deviation from this law is *sin.*"

"But believers walk after the Spirit. . . . Consequently they are delivered from the guilt, the power, or in one word, the being of sin.' *Ans.* These are coupled together as though they were the same thing. But they are not the same thing. The *guilt* is one thing, the *power* another, and the *being* another. That believers are delivered from the *guilt* and *power* of sin we allow; that they are delivered from the *being* of it we deny. . . . A man may have the Spirit of God dwelling in him and may 'walk after the Spirit,' though he feels the flesh lusting against the Spirit." "Resentment of an affront is sin, it is ανομια, disconformity to the law of love. Yet it did not and does not *reign* . . . in the instance before us, if the resentment I feel is not yielded to, even for a moment, there is no guilt at all, no condemnation from God on that account. And in this case it has no *power;* though it lusteth against the Spirit it can not prevail. Here, therefore, as in ten thousand cases, there is *sin* without either guilt or power.[54] Herein he differs from unregenerate men. They *obey* sin; he does not." "A man may be in God's favor though he feel sin, but not if he *yields* to it. *Having sin* does not forfeit the favor of God; *giving way to sin* does."[55]

Will Dr. Huntington tell us why Mr. Wesley discriminates between feeling and yielding, giving way to, and obeying sin? If he wanted to include an "action of the will?" If he does not know, millions of Christians do, that they possess feelings aroused through the affectional nature, unsought, which they reject, loathe, and deplore,

[54] Wesley's Sermons, Vol. I, pp. 113–115. [55] *Ibid.*, p. 115.

but under no circumstances yield to. Take Mr. Wesley's case of resentment; it has a declared moral character, "filthiness of spirit;" contrary to the law of love. Where does the will relate itself to this resentment? It is spontaneous; the will has not originated it. Without Divine aid it will not control it. Does Dr. Huntington teach that one does not *feel* the spirit of anger before he wills to be angry? If he does, he denies the consciousness of millions. Does he hold that the anger is simply temptation until yielded to? Temptation, *per se,* has no moral quality. Anger felt may be righteous or sinful. We clearly distinguish between them. Jesus had the one, but not the other.

CONDITIONED FREEDOM.

Dr. Huntington argues throughout his book for a freedom of will, which was forfeited by Adam's fall, and can only be fully restored by perfectly restoring the moral image of God. The will is involved in the fall, and is only free as Christ makes it free. Man's will is abnormal and selfish before it is a conscious will. A depraved will, unassisted by grace, can not will righteousness, consequently its volitions can not be pure. If, on account of its depravity, the will is self-determined in wrongness, such determination is none the less sin. It is a transgression of the law. Consciousness informs us of activity of the will not self-caused, and consequently not a free volition. Pure will performs a self-originated act. *Of nothing are we surer than that we can not trace evil self-determination to an original, personal intention to become evil,* while we

can clearly discern our own evil intentions. In seeking the cause from the effect, we hold to an organic connection between children and parent, and that the willful determinations of the parents are germinally present in the children as a disposition, called sinful. It is this state of being that Christ makes responsible for the evil conduct of the race. Selfishness is not self in action consenting to evil, or intending it; it is an impure state of the affections, which has never been removed by any amount of volitionating good. Will does not govern self. It is self in action in a restricted manner. There are functions of the man that are only qualifiedly subject to the will. Indeed, they restrict the will as to its activity. Lack of intelligence, depraved sensibilities, prejudices, passions, impure affections, leave the will incapable of being right. This answers the Scriptural statement, "To will is present," but "how to perform that which is good is not." "It is no more I that work it, but sin which dwelleth in me." There is a power called sin which captivates the man, will and all, and it determines the attitude he shall take towards the law of God. Everything else is perfect when it is made, and can not break law; but the human race is procreated with a spirit of lawlessness in control of the nature, and that is "inbred," "inward," "indwelt sin," according to the Scriptures and Wesley and experience.

Who has not seen self-will in a child of very tender age? While gazing upon its manifestations, has any moral philosopher ever detected the element of voluntariness? or because "the voluntary transgression of a known

law" could not be detected, decide it was not lawlessness? But all lawlessness and all unrightness is sin. Jesus said of the mob which crucified Him, "They know not what they do." Will Dr. Huntington insist they did not sin in what they did?

PLAYING WITH TERMINOLOGY.

Only a passing notice is necessary to the argument, "that in all this list of descriptive definitions of what is said to be inbred sin, there is not a term or phrase which is ever used in the Bible."[56] We are not playing with terminology, but dealing with spirit realities. Dr. Huntington recognizes something as the result of Adam's fall. He says, "We are both *deprived and depraved.*" Why does he not use Scriptural terms? Such argument is unbecoming to the man.

ANCESTRAL SIN.

Again, he holds that if any of the effects of Adam's sin is sin, then all the effects are sin. He says:

"To deny that these physical results of preceding sin are themselves sin, is to deny that anything is sin because of its relation to Adamic or ancestral sin. This, in one way, concedes the whole question. It admits that the effects of parental sin, near or remote, are not, *for that reason,* properly called sin. It is an admission that a voluntary element must enter into whatever can be called sin."[57]

This argument has already been met. It is purely gratuitous to insert "willful" in the definition of sin. It is not necessarily a "willful transgression." The moral

[56] P. 53. [57] Pp. 59, 60.

law must be broken for sin to exist. The whole question hinges upon the relation of a nature to moral law. If volition, pure and simple, is the only thing which relates to moral law, then babes sustain no relation to it whatever, and the greater part of ourselves is not under moral law. This is not true. Adam's sin, by virtue of our divinely-appointed relation to it, gives us a necessitated moral nature; like a sinful act of our own, if we were originally like Adam, would do. This necessitated nature is opposed to Divine law, but this is not the fault of God. This author may question Divine wisdom for making such a relation to exist, but it does exist, and since Adam's sin human nature is sinful in its moral nature, perverse in its volitional nature, darkened in its intellectual nature, and diseased in its physical nature. All these are the effects of Adam's sin; but all these effects are not sin, because sin can only exist in a *moral* nature.

The Scriptures clearly distinguish between personal guilt by willful transgression, and judicial guilt by disconformity of being to Divine law. For the last there is no personal condemnation as for the first.

INBRED SIN IN CHILDREN.

This author seems confident that the doctrine of inbred sin makes it difficult for its advocates to deal with the question of infant salvation. He says:

"It maintains that 'inbred sin' exists in children, previous to accountability, in such a sense that they are unfitted for heaven; that, in the cases of those children who die in infancy, a work of the Holy Spirit is wrought in them, at or near death, by which

their 'birth sin' is removed, and that they are thus prepared to enter heaven; but that, in the cases of children who continue to live, God allows their 'inbred sin' to remain.

"Now we venture to say that there is not a line in the Word of God which teaches that infants need the removal of 'inbred sin' in order to their entrance into heaven. Nor is there one intimation that any such work of removal is ever wrought in dying children, or that the Holy Spirit does a work in children who die, which He does not do in those who live. . . . Does God will the removal of 'inbred sin' from infant children at their death, but wills that it shall remain in them from their birth to their death? Is it His will that it should be taken away from children who die, but His will that it should remain in all those who live? It would seem impossible for persons to accept these conclusions except at the extortionate demands of a theory."[58]

Such fallacious reasoning! Let us see. Dr. Huntington holds that we are "both *deprived and depraved*" as the result of Adam's sin. He does not locate the depravity; whether in the will, affections, or intellect, or all, he does not say. Beyond doubt it is a great disadvantage in every way. Let us take his method of reasoning. There is not a line in the Word of God which teaches that infants need the removal of inbred depravity in order to their entrance into heaven. Nor is there one intimation that any such work of removal is ever wrought in dying children, or that the Holy Spirit does a work in children who die, which He does not do in those who live. Does God will the removal of inbred depravity from infant children at their death, but wills that it should remain in them from their birth to their death? Is it His will that it should be taken away from children who die, but His will that it should remain in all those who live? It would seem

[58] Pp. 64, 65.

impossible for persons to accept these conclusions, "except at the extortionate demands of a theory." Will he take the logic of his own argument, and deny his own statement concerning depravity? or will he hold they go to heaven with their depravity? or will he cease such foolish reasoning, and admit "inbred sin" as well as inbred depravity?

The implication is that God is unjust to leave inbred sin in the living child, if he can sovereignly take it away from the dying child. Why does not God sovereignly take the harmful depravity from the living child (that he teaches it possesses), when it is there without its intention or consent? Let us go behind this a little. Why did God relate us by procreation, so that we impart evil, and can not impart spiritual good? Or the old question, Why does God permit evil at all? I am surprised at this reasoning, and verily believe that it would not exist "except at the extortionate demands of a theory." This writer supposes an insurmountable difficulty over the same problem concerning adult believers who have "inbred sin." Let us see. Everything the race forfeits by Adam's transgression is recovered to it in Jesus Christ. Consciously or otherwise, all who do not reject willfully any proffered grace are entitled to all that Jesus has secured to them. This relates to the entire race. We are no more responsible for inbred sin, than for death, as to its existence. According to Dr. Huntington, God ought to translate the babies so they should not see death, and end all their sufferings while they live. They lose nothing by passing through death. The idiocy and imbecility produced by ancestral

sin is only a temporary loss. God could, if he would, make every imbecile and idiotic child intelligent. Why does n't He, according to this writer's theory? Is there no such thing as the spiritual quickening of a child nature because such a thing is not declared or can be explained? Are there no realities in the spiritual kingdom beyond our understanding? Will Dr. Huntington tells us how the depravity is imparted? How he knows it exists? How it is removed? And what becomes of it when it is taken away? etc.

As to "this class of Christians" being saved from their carnality "without any condition on their part." Is not God doing much for the race unconditionally? It remains for Dr. Huntington to prove that this can not be done. In the meantime the Church will secure a decided advantage if the work of the removal of inbred sin should go on as it did at first, dispensing with all argument of its removal at death. That God removes what is called "inbred sin" now, is a fact abundantly proven by the most reliable witnesses. That is a proof He can do it at death, in those whose moral consciousness was slow in grasping the measure of the Divine ability to save. But to argue because God does not do certain things He can not do others, is folly indeed.

SIN IN THE SENSIBILITIES.

Again, he says, "The theory under discussion predicates sin of the phenomena of the sensibility."[59] Who so

[59] P. 71.

teaches? Sin is manifest in and through the sensibilities, and consciousness first detects its presence there, in an impure heart; but there may be the most diversified phenomena of the sensibilities with no consciousness of uncleanness, "enmity to God," "filthiness of the spirit," or selfishness. It is conceded that the presence of sin is manifest through the sensibilities subsequent to regeneration. We concede that the sensibilities are under the law of necessity; but we do not concede that the sensibilities produce sin. They are the guarantees of its presence and the strongest guarantees of its absence, behind which we can not go, necessitating the witness of the Holy Spirit to one's entire sanctification. Sin is not a derangement of the sensibilities; but what deranges them? It is a state of selfhood manifested to consciousness through the sensibilities. It *does not* "exclude the will" from any part of it; but it carries the will with it by its power.

Again, he says:

> "This theory of 'inbred sin,' therefore, declares that to be *sin* which exists by inevitable causation. It affirms moral character of that which comes into being as inevitably as if decreed by God from all eternity."[60]

This is exactly what we affirm as to inevitability. Its moral character would be good "if decreed by God from all eternity," because He can not decree otherwise, and we would be seeking His purpose in its existence. But while *inevitable* it was not *unavoidable,* and is not only not decreed by God, but contrary to His Divine decree. He

[60] P. 72.

made us different, and we again return to the question of what God considers the result of Adam's transgression which made us all sinners. Again:

"What this theory therefore calls 'sin in believers,' is really temptation. It is evil suggestion, and at most solicitation to sin. It may be, and is tendency to sin; it is inclination to sin; but so long as it goes no further than the excited movements of the sensibility, it is not sin; it is temptation only."[61]

This reasoning is subtle indeed. Here is "evil suggestion," "tendency to sin," "inclination to sin," only temptation. Then Christ had within Him evil suggestion, solicitation to sin, tendency to sin, inclination to sin. Awful! Why does Dr. Huntington exclude "filthiness of the spirit," "enmity to God," "selfishness," etc? Are these merely temptation?

ARTICLES OF METHODISM.

Again, Dr. Huntington finds a negative argument in the absence of certain things from the article in the Methodist Discipline on "Original Sin." He says:

"In forming the Seventh Article for American Methodism Wesley did not change the title, but he did change the article itself. Three important declarations contained in the original article concerning this 'original or birth sin' were by Wesley entirely omitted. One of these declarations was to the effect that, though believers are not condemned because of their original sin, yet it 'hath of itself the nature of sin.'"[62]

Let us see. This drowning-man habit of catching at straws seems quite common to this writer. What are the

[61] P. 75. [62] P. 83.

facts? Let us quote the two articles. The Ninth of the Church of England reads thus:

"Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the fault or corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit, and, therefore, in every person born into this world it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in the Greek *φρονημα σαρκος*, which some do expound the wisdom, some sensuality, some the affections, some the desire of the flesh, is not subject to the law of God. And, though there is no condemnation for them that believe and are baptized, yet the apostle doth confess that concupiscence and lust hath of itself the nature of sin."

This is the article as it appears in the Articles of Religion of the Methodist Episcopal Church:

"Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and his own nature inclined to evil, and that continually."

Notice, Mr. Wesley uses the word sin, and in no sense gives it a voluntary aspect. That he omitted some of the other article is true. Probably he omitted the sentence Dr. Huntington uses, because of the doctrine of baptismal regeneration implied in it. Now, let us apply his reasoning. Mr. Wesley failed to insert one clause in which the word sin is included; therefore he had abandoned the doctrine of birth sin. Mr. Wesley taught the "sanctity of the Sabbath," "endless punishment," "the witness of the Spirit," none of which are found in the Articles of Re-

ligion. Are we therefore to conclude that he utterly abandoned these doctrines before that time? If Dr. Huntington is consistent, he will as persistently insist that he did.

CORRECTION *VS.* ERADICATION.

Dr. Huntington takes the usual course concerning the results of Adam's sin that all deniers of inbred sin do. He denies the disturbing element, and then says:

"The same may be said of the word 'destroyed' and other cognate terms, as used in this connection. None of them express the need of the depraved soul or propose the proper remedy. Bad as the human heart is, there is nothing in it to destroy. . . . The change needed in the sensibility is *correction*. . . . From being the master of the reason and the will, the sensibility needs to be brought back to its place, as the obedient servant of both. Depravity is not a *creation:* it is a *perversion*. It does not admit of annihilation; if it did, annihilation is not sanctification."[63]

Strange statements these. Paul speaks of the "body of sin" being destroyed, not corrected. John speaks of cleansing, the blood of Jesus Christ being the efficient cause. We will quote a few passages according to Dr. Huntington: "Let us correct ourselves from all filthiness of the flesh and spirit;" "The blood of Jesus Christ corrects us from all sin;" "Correct your hands, ye sinners;" "That he might sanctify and correct the Church with the washing of water;" "Correct lepers;" "Immediately his leprosy was corrected." Were we to read on we would do the same with the Scriptural terms, "destroy," "circumcise," "mortify," "crucify," etc. This is sufficient answer to his reasoning. Neither the original nor the English dictionary give any sanction to such rendering of the word.

[63] P. 104.

When Bishop Foster, so frequently quoted by this author, settles down to experience he does not use the term corrected. He says: "Here again the Spirit seemed to lead me into the innermost sanctuary of my soul—into those chambers where I had before discovered such defilement, and showed me that all was cleansed, that the corruptions which had given me such distress were dead—taken away—that not one of them remained. I felt the truth of the witness; it was so. I was conscious of it; as conscious as I had ever been of my conversion."

Seeking to explain the lapses of those who profess to have inbred sin "destroyed," he says: "They shudder at the thought that they were deceived, and that their new experience was unreal. . . . They regarded as 'exterminated,' 'annihilated,' that which admits of neither extermination nor annihilation, but only of constant and entire subjugation."[64] Here we are at last; "filthiness of the spirit," "fear," "uncleanness," are only to be subjugated. This is the experience we have received at regeneration. Sin was subjugated at our conversion. Our sanctification is covered by Webster's definition. He says: "Sanctification" is "the act of sanctifying or making holy, or the state of being sanctified or made holy; the act of God's grace by which the affections of men are purified, or alienated from sin and the world, and exalted to a supreme love to God; also the state of being thus purified or sanctified." Our object in quoting this standard authority is not to inform our readers that there is such a

[64] P. 121.

definition in the dictionaries, but that there is such an experience as the dictionary defines. Dr. Huntington says not. His task is surely a great one, to prove to lexicographers and authorities on the English language that their definitions of sanctification are distortions. That there is no cleansing or purification of the affectional nature; that it simply means correction.

There is not to be found in this book one word that honors the cleansing efficacy of Christ's blood, and I suppose this author will seek to change the song John heard in heaven to, Unto the Spirit which correcteth us from our sins in His own power, unto Him be glory. This theology would hush the song of heaven forever. How would this passage read revised according to this theology? Having therefore these promises, dearly beloved, let us correct ourselves from all filthiness of the flesh and spirit, perfecting consecration in the fear of the Lord. Or, Knowing this that our old man is corrected with him, that the sensibilities might be subjugated. I calmly ask if a scholar in the world would consent to such a misuse of language? Not only theology would need revising, but the entire language governing the thinking of the race and the teaching of the centuries. We still ask Dr. Huntington to prove the statement that there is no purification in sanctification; and when he has done so, against the scholarship of the world, then explain to us why his peers intellectually and spiritually, yea his superiors, have been mistaken as to the concept and the experience. His book furnishes constant proof that he never experienced purity of heart, but

not a shadow of proof that there is no such thing. God is not dealing with disarrangement, but with wrongness; not with weakness, but defilement. How this writer hopes to build up a greater system of truth upon lesser predicates and undemonstrated negations I fail to see. He insists that what some call inbred sin is not "exterminated" nor "annihilated." As he does not designate *what* is to be under "constant and entire subjugation," it is difficult to deal with his writing. He says, "What this theory calls 'sin in believers' is really temptation." There is no recognition of abnormal propensities, principles, and tendencies. He says, "Every appetite, every passion, every power of emotion now in man, if properly directed and held in its place, would be holy and good." This substantiates the fact that he holds to the theory of disarrangement, instead of defilement, and he logically dispenses with the whole process of cleansing. It is difficult to tell of what his depravity consists.

Here is a bit of the great preacher and theologian's experience—Dr. Mark Hopkins. He had a brother-in-law, a lawyer and an infidel, who knew his great weakness, an ungovernable temper. Calling on him one evening to adjust some business, the brother-in-law set up some unrighteous claims on purpose to excite his anger. He succeeded, and in a rage Dr. Hopkins left the house. "There!" said his infidel brother-in-law to his family, "you see now the truth of what I have told you, that Dr. Hopkins is at heart no better man than I am; and now I have got my foot on his neck, and I will keep it there."

Dr. Hopkins went to his closet, and spent the entire night in prayer to God. By morning a wonderful peace pervaded his whole being. He returned to his brother-in-law, confessed with tears the sin he committed, and convinced his infidel brother-in-law that he had "another spirit." Thirty years after Dr. Hopkins said that since that memorable night no temptation or provocation had ever once stirred a motion of that evil temper within him.

Will Dr. Huntington hold that the anger under severe provocation was willful in the sense of intended? Will he hold that the propensity to anger was innately holy, but out of place? Something that only needed subjugation to measure up to his theory of sanctification? Dr. Hopkins says it never stirred, so consequently did not need subjugation. And this great religious authority calls it the destruction of the "body of sin." Whatever it was, it included more than Dr. Huntington's subjugation.

Dr. Asa Mahan, an authority of no mean name, says: "As the cleansing process above described went on, I soon became conscious of a power in Christ,—*the power of absolute control over all my propensities.* . . . In my former Christian life, under unexpected provocation, anger would arise, and I would 'speak unadvisedly with my lips.' In my new life, reflection, as I became joyfully conscious, always came in directly between myself and the provocation, and gave me a perfect mastery over it. At length the feeling of anger disappeared, and it became just as natural and easy to be quiet and patient as it had formerly been to be angry under provocation. The same held true

of my appetites. . . . I now gratify my appetites as my better judgment dictates, and they do not, even internally, rebel against the dominion to which they are subject." "Thus our old man is crucified with Him, that the body of sin" (our evil propensities, tendencies, and habits) "might be destroyed, that henceforth we should not serve sin." "I hear instructions given to believers seeking this 'rest of faith,' which I can not approve. They are told that Christ will not take away their evil propensities and prevent their acting within the mind, but will enable believers to resist and hold in subjection such promptings. The apostle, on the other hand, tells us that, for the purpose that henceforth we should not serve sin, 'the old man is crucified with Christ,' and 'the body of sin is destroyed.'"

When Paul said to the Colossians, "Ye are dead, and your life is hid with Christ in God," he meant more than that the body of sin was held in subjection. Subjection is not death. Regeneration controls the voluntary activities of the soul, and it does not commit sin; but the old man of sin remains to war against the Spirit. Such is the experience of the Church from the beginning. Regeneration gives dominion over sin. Sanctification cleanses the evil from our nature.

We do not contend that there is no rearrangement and renewal on the positive side of entire sanctification; but such do not need an atonement, nor the efficacy of Christ's blood. Will this author hold that circumcision and cor-

rection, or rearrangement are synonymous? The argument he uses himself holds here. The Bible says nothing about rearrangement; but it frequently holds that a circumcised heart is essential to holiness, or perfect love.

Another statement is: "God neither commands nor prohibits feeling."[65] This is too vague to be answered. He places the affections in the realm of necessity, and then goes ahead ignoring their relation to moral law.

MISREPRESENTS REV. ASA MAHAN, LL. D.

He quotes from President Asa Mahan to corroborate his attitude of denial of cleansing. Dr. Mahan says:

> "The Spirit sanctifies by presenting Christ to the mind in such a manner that we are transformed into His image. The common error of Christians, in respect to this subject, seems to be this—looking away from Christ to the Holy Spirit for sanctification, instead of looking for the Spirit to render Christ their sanctification."

Of this, Dr. Huntington says:

> "The error to which President Mahan here alludes is one in which the theory before us logically leads. If sanctification be a work of the Holy Spirit, destroying or removing a passive existence from the soul of the believer, then it is not His *presence,* not the revelation of Christ which He brings to the soul, so much as it is an *act* or operation of His in one given moment."[66]

This seems to be a common practice with this writer; namely, to quote from an author out of its relation to the theme discussed. We have shown how he did this with Mr. Wesley. We will now quote from President Mahan

[65] P. 121. [66] Pp. 123, 124.

on Sanctification, to show this author misrepresents "the error" to which President Mahan alludes:

"At length my mind and heart had, by the Spirit of God, been fully prepared to receive the revelation, 'in a moment, in the twinkling of an eye,' the great mistake of my previous Christian life, together with the secret of attaining to the full fruition of 'the glorious liberty of the sons of God,' became perfectly manifest to me. When conscious of my need of justification, or the pardon of sin, I had sought the blessing by faith, as wholly a gift of grace. When conscious of my need of sanctification, I had regarded it as an attainment to be reached through personal effort, aided by the Spirit of Grace. Here is a fundamental mistake in a matter of most vital interest. Sanctification is a gift of grace in the same sense, and attainable on the same condition, that justification is. Justification is an *act* of God. . . . Sanctification, on the other hand, is a *work* wrought by the Holy Spirit, a 'renewing of the Holy Ghost,' by which 'the body of sin is destroyed;' that is, evil dispositions are taken out of the flesh, and we are made partakers of the divine nature. . . . In illustration, I cite the following promise. (Ezek. xxxvi, 25, 27.) Three great blessings, in all their fullness, are here specifically promised; namely, full and perfect cleansing from all sinful dispositions, tendencies, and habits; an equally full and perfect renewal; 'the gift of a new spirit,' and 'a heart of flesh' in the place of the heart of stone which 'had been taken out of the heart of flesh: and the 'gift of the Holy Ghost.'"[67] "By the state under consideration (entire sanctification), I do not understand mere separation from *actual* sin, on the one hand, and full *actual* obedience on the other. I understand more than this by this state; namely, a renewal of the *spirit,* and *temper,* and *dispositions* of the mind, and of the tendencies and habits which impel to sin and prompt to disobedience to the Divine will." "Tens of thousands of eminent and most trustworthy believers testify to being as conscious of permanent changes and renewals of evil appetites, tempers, and dispositions of the longest standing and dominion, as they are of their own existence." "Facts of experience of the most palpable character, and of every variety of form, absolutely evince that in the renewing of the Holy Ghost believers are cleansed from indwelling sin,

[67] Autobiography, pp. 292, 293.

as well as from actual sin." "No dogma can be more obviously unscriptural than that of the non-destruction of the body of sin in believers."[68]

I have given these lengthy quotations to show how President Mahan understood we were to look for "the Spirit to render Christ their sanctification," and to show that he is misrepresented. Dr. Mahan falls into "the (supposed) error" which the theory denied by Dr. Huntington logically leads, and says sanctification is a *work* wrought in us by the Holy Spirit, destroying "the body of sin," and he positively calls Dr. Huntington's theory of "non-destruction of the body of sin" unscriptural.

TEMPTATION.

In treating on temptation, he falls into the snare his theory leads to. He says, "What this theory calls 'sin in believers' is really temptation."[69] If what has been called "sin in believers" is only temptation, there has been a world-wide, age-long discussion about little or nothing, and one of the most vital questions in theology remains unsettled.

Where evil is not possible, temptation can not exist. No good object in itself becomes a source of temptation. Temptation may rise in beholding a good, but forbidden object. (Eve saw that "the tree was good for food.") Entertaining thoughts as to how the forbidden object may be secured becomes a source of temptation. Some desire is necessary; but unnatural, impure, selfish desire is for-

[68] Autobiography, pp. 344, 345. [69] Sin and Holiness, p. 75.

bidden, and though these relate one to the temptation, they are not temptation; they are more. The desire may be natural, while the method of securing its gratification is sinful, and the resistance weak because of depraved powers.

A pure will has an inherent possibility to temptation in its liberty. A pure intellect has an inherent temptation in a possibility to think wrongness. A pure affection has an inherent possibility to temptation in its ability to bestow its power upon a forbidden object. Temptation may arise from the limitations that doubt creates, especially the temptation to require God to give us a sensible proof of His favor or nearness. For want of pureness of soul to discern certain fallacies temptations may arise, especially from the miscarriage of false beliefs.

One of the most difficult problems is to discern what temptations have their source in ourselves, and what in Satan, the world, and other selves. Natural conditions may give Satan occasion to suggest a misuse of nature. When one is himself unnatural, it is difficult to discern how much temptation arises in himself. Purity detects Satan easily. A lawful object presents itself to the mind. Freedom implies the power to seek it, to secure it, to think of it, or use It in a forbidden way. If the object is wrong in itself, to think of it creates temptation of the intellect. If it is something right in itself, but capable of being perverted, the thinking of it is innocent. If it awakens desire, and that desire is lawful, but the object forbidden, temptation will arise from the lawful desire seeking its

own, irrespective of present prohibition. In a pure nature the prohibition counteracts the desire, for a pure nature desires only the will of God. It may be a proper object of affection; the prohibition may increase the desire, and thus temptation arise to seek the forbidden object. There is the temptation to seek unlawfully that which in itself is proper, and so violate the law of love. All these suggest possibilities to evil. We have temptation arising from an incomplete knowledge of God, man, and nature, and from a possible subordination of the greater to the lesser good. Natural appetites and passions may become a source of temptation in a desire to go beyond the lawful limit God has placed upon them. One may be tempted to use wrong means to secure good ends. Then there is direct Satanic assault, sometimes more intense than at others. Intense suffering for righteousness' sake will awaken a natural desire for relief, which may become a temptation to distrust God. Temptation may arise through a desire to possess good things (unlawfully withheld) because of our need. One may be tempted to use power upon an unworthy object or for an unworthy end. Frequently one is caused to think of those things which when contemplated awaken wrong feelings. All these, and many more things and conditions, may exist as sources of temptation that have nothing to do with inbred sin, and have not their root in unholy, sinful, depraved desires. One may pass through them all, and be as pure and stronger than before they began. There could be no sinful desires were there no innocent ones. That desire

is sinful which longs for a forbidden object after the conscience has revealed its true character, and the will has entered its protest against its fulfillment.

There are desires, tendencies, propensities, which are not physical, that protest against reason, Divine law, and the authority of the will. They reveal the fact that the ego within and the object of evil without are in affinity. The will protests, but wavers; the conscience reveals the true character of the temptation, but does not furnish sufficient feeling of protest to be distinctly heard. The intellect seeks out ways to evade the will of God and the inevitable consequences of disobedience at the same time. Theologies, volumes, characters are built upon these serious truths. Deceitfulness is a phase of the old man of sin remaining in a believer; that which is not sin is termed sin, and vice versa, as it suits the purpose of the person interested. One may have some difficulty in locating the relation of his thought, feelings, and conduct to law in his intellect; but no one can possess sinful desires, propensities, emotions, without tasting in his soul their moral character. To desire to think evil, to feel favorably toward it, before the will decides to embrace it, leaves conscious defilement. In millions of believers this process awakens dormant uncleannesses, and "filthiness of spirit" that they hardly dreamed existed within them until solicitated by objective temptation.

There was something in Dr. Huntington's intelligent mind, no doubt something in his consciousness (or he was badly deceived), from which he sought deliverance on

those eventful occasions which laid the foundation for his book. Unfortunately for us all, he does not give us his case clearly in the concrete. He says he discovered its existence when he thought it was gone. What was *it?* Was it a natural appetite or passion needing lawful play or control, or was it a filthiness of the spirit?

The great temptations with Christians are not with their appetites and passions. Regeneration brings those, with other things, into subjection. There are passions of the soul, filthy imaginations, fear of ourselves, fear of man, fear to trust God, with a new fear to disobey Him. Hunger for forbidden loves, and the play of old affections. Memories, blood-red, crowding in upon the reflective moments awaking old desires. Battles to be fought within when the outside world is calm, with myself—both the *my* and the *me*. Where there is not pureness there can not be clearness—a principle very far-reaching. Temptation to the pure in heart has this characteristic; its moral quality is quickly discerned. There is no benumbed moral faculty; no unfeeling sense of wrong; no fury of enflamed affections kindled by unholy desires; no falling without meaning to. Paul understood all this.

This author quotes St. James i, 14, as his authority for the order by which temptation exists, as all the advocates of his theory do. The word "lusts" is translated desire. It is not capable of such translation. It is temptation arising from *self*-enticement. Christ was not drawn away by His own desires. He was tempted of the devil to choose a path of ease for self-sacrifice. Satan found nothing in

him to respond to the seduction. No vanity, pride, or selfishness could be found to respond to his assaults. No inherent tendency toward any given evil. His soul, evenly poised, had no struggle with itself to gain consent to choose the will of God. The temptations of Christ were in the possibilities before him, and not in any inward disposition, tendency, or abnormal desire. He did not even need the adjustment these theorists insist upon.

No nature is so strongly tempted as a holy nature. The assault is more terrific, and the determination never to yield more strong than in the unsanctified nature. He easily yields, and has not so much to yield to. It takes genuine goodness to make agony of complete obedience to the whole will of God.

SINFUL DISPOSITIONS.

Sinful dispositions increase the liability to yield, and hence to commit sin, yet strange to say the pain of temptation in such is not as great as in those of pure dispositions. As you diminish the goodness you diminish the temptation. Goodness presupposes antagonism to the evil, and increases the endeavor to maintain the antagonism.

Men do not get so much sympathy from Christ who excuse their sinful dispositions and ignore His cleansing blood, as those who overcome by the blood of the Lamb and the word of their testimony. These are the souls who, other things being equal, make glorious characters.

Yes, dear readers, the very experience slipped over by

this author—freedom from unholy dispositions, desires, propensities, affections, etc., through the cleansing blood of the Lamb—is something more than victory over temptation. It is subjective purity bringing in another form of temptations than those which assault impure souls, and securing a more glorious victory.

A pure affection is the home of the Spirit. Love is not reason quiescent. Love out of a pure heart is the free play of purified sensibilities possessed of their object.

There is an end to unnatural desire. Crucifixion has been provided for that. All the tendrils of an impure love of the world, sense, and earthly things can be crucified; and none is so free to distinguish between temptation and impurity as those who have detected "inbred sin" struggling against the work of the Spirit within, and who have sought and obtained cleansing from it.

What we call inbred sin is not temptation, but something in us, not us, which makes temptation an exceedingly hazardous thing. Evil tendencies are not essential to temptation. Being charged with living largely in the realm of the emotions, it is proper to say true holiness never fears sound exegesis. Its glory is its Scripturalness. Let us examine the passage Dr. Huntington uses to prove that temptation originates in desire, "Then when lust (desire) hath conceived, it bringeth forth sin."

The Epistle of James was addressed to Jewish Christians. They were exposed to a peculiar temptation—the persecution of the rich; they were impatient under it—blamed God with their poverty as the source of their

temptation; they considered their low condition a disgrace, and leaned toward the "friendship of the world." They had fallen into the practice of being partial to the rich when they came among them, and treated these brethren of "low degree" unkindly. James calls these so treated brethren; and condemns the rich so kindly treated. He shows them that the *persecution* came from the rich and those who encouraged them, that good things came from God; but that the *temptation* came from themselves—from *inordinate desires,* which produced in them *double-mindedness,* causing doubtful conduct and feelings. Such are "unstable," having only a quasi-will disunited in themselves, an unsteady intention, so can not pray effectively. They have not earthly riches, and fail to secure a satisfying portion of the heavenly riches. They are commanded to "cleanse your hands and purify your hearts." James says, "Ye lust, and have not." Have the true riches, and this temptation will disappear; not the persecution, but this temptation from inordinate desires, awakened by disregard on account of their poverty. This is not the rich man's temptation. The poverty gave the occasion for the temptation; the temptation arose in inordinate desires, desires which do not exist in a purified, wholly sanctified heart. An unsanctified heart would be tempted to blame God with this poverty, instead of his spirit within him. James is treating the source of *their* temptation, rather than the source of *all temptation.* He says *their* temptation is when they are drawn out and enticed by their own desires. Ἐπιθυμια—epethumia—is not

"innocent sensuousness," but lust for the forbidden action, as when a harlot entices man. Thus the exhortation, "Put away all filthiness." Make your companions of those who are rich in faith and in the wisdom which cometh from above. Dr. Huntington has no warrant to translate this word "desire" without qualification. Desire must exist for temptation to exist, but not "inordinate" desire; or as the word means, desire upon desire. It is this inordinate desire which sanctification removes, because it removes its cause; namely, inbred sin.

HIS CONVERTS ARE NOT SAVED FROM SINNING.

The advocates of Dr. Huntington's theory always make allowance for their Christians to commit sin while remaining Christians. As with them, all sin is "a willful transgression of known law." Their Christians willfully sin. He says:

"The fact that all sin is voluntary does not prove that all sin is deliberate and premeditated. It may be voluntary, and yet be a sudden departure of the will from its attitude of unqualified obedience under the power of temptation. In the believer this will be the case. Nor does the fact that it is voluntary imply that this sinful consent of the will is of long continuance. It may be a momentary yielding, followed by a quick return to Christ in penitence and faith. In believers this will very surely be the case." John, in i, 3, 9, "does not claim this voluntary sinlessness for all the children of God, but only for those who are so far advanced that they abide in Christ."[70]

This writer, with others, charges the advocates of holiness with minifying regeneration. Whatever blunders a few writers may make, the standard writers of the Church

[70] Sin and Holiness, pp. 90, 91.

from Wesley down make no such mistake; but not a writer against the Wesleyan teachings who does not do so, this writer among the rest.

He says when defining sin it is "wrong intention," "relative to known obligation." "This ruling intention is "at any given moment" "either all right or all wrong," and that "He who obeys God does, for the time being, obey Him with all the heart." Then sin "deprives the soul of the indwelling Spirit of God." That "it is voluntary consent of the will to that which is known to be contrary to Divine law, under conditions in which opposite action is possible." All of which we teach concerning actual sin.

WESLEY ON 1 JOHN III, 9.

But when this writer meets a passage like 1 John iii, 9, which can not admit of sin being committed by believers, he writes as in the quotation from pages 90, 91. Wesley does not so hold. He says:

"An immediate and constant fruit of this faith whereby we are born of God, a fruit which in no wise can be separated from it, no, not for one hour, is power over sin—power over every outward sin of every kind; every evil word and work. 'Whosoever is born of God doth not commit sin; and he can not commit sin because he is born of God. (1 John iii, 9.) But some men will say: 'True; whosoever is born of God doth not commit sin *habitually.' Habitually!* Whence is this? I read it not. It is not written in the Book. God plainly saith, 'He doth not commit sin,' and thou addest *habitually!* Who art thou that *mendest* the oracles of God? . . . 'Little children, let no man deceive you! for many will endeavor to do so, to persuade you that you may commit sin, and yet be the children of God. . . . 'We

know that whosoever is born of God *sinneth not*' . . . as long as this 'seed remaineth in him, he can not sin.' "[71]

How can sin be "a voluntary consent of the will to that which is known to be contrary to Divine law," and not be deliberate or premeditated? How can one be in the attitude of a believer, and consent to sin at the same time? The principle of obedience to known law must be surrendered before one can consent to disobey it.

THE AUTHOR ON THE NEW BIRTH.

When Dr. Huntington wants to place the New Birth as high as possible, he quotes the following from Mr. Wesley: "If we are not free from sin, we are not Christian believers."[72] "That a newly-justified person has at once, in that hour, power over all sin." But when he wants to save his theory, he says that the regenerate are "children tossed to and fro," and that, under temptation, they, for a time at least, "commit more or less sin."[73] He does not claim this voluntary sinlessness for all the children of God, but only for those who are so far advanced that they "*abide in* Christ."[74]

MINIFIES REGENERATION.

I wonder who minifies regeneration? How muddled the whole matter, and how he contradicts himself as his argument may require! Which statements are we to believe? His quotations from Mr. Wesley, or his own?—for they contradict one another. He says, referring to

[71] Sermons, Vol. I, pp. 155-164.
[72] Sin and Holiness, p. 140. [73] *Ibid.*, p. 160. [74] *Ibid.*, p. 90.

1 John iii, 8: "He is refuting the error of those who claim that the practice of sin is not inconsistent with Christian piety. By committing sin he does not refer to the sinful wavering of weak believers, but to a state of heart which allows and justifies the practice of sin, and yet assumes the Christian name."[75] I wonder how much sin a man can commit and be a Christian? If John's statement "doth not" is not true, where shall we place the limit? Dr. Huntington gives us the indefinite amount of "more or less." Who shall say when there is too much sin to call a man a Christian believer? To what straits these theorists put themselves. What are "sinful wavering?" Of course they are voluntary and intentional, or they could not be sinful, according to this author. How much sinful wavering is consistent with a true faith in Christ? This author turns his sophistry upon the "can not sin" of verse 9. He says, "The *can not* here affirms only that those who allow and practice known sin can not possess spiritual life." Exactly, so we believe. Is not an intentional act *allowing* sin, and can one voluntarily sin and not practice it? We hold with this author that the *"can not"* is so while the spiritual life bestowed by faith remains. Can a man be a Christian believer, and "not possess spiritual life?" Or does this author hold that one may "sin more or less," and have spiritual life? This is the Calvinism our fathers successfully overthrew.

There is sophistry in the reasoning found in this sentence: "If regeneration is the repression of 'indwelling

[75] Sin and Holiness, p. 92.

sin,' then entire sanctification must be entire repression; that is, continued uninterrupted power over sin."[76] Regeneration gives power over sin. Sanctification is more than a larger degree of regeneration. If not, it would be entire regeneration. Sanctification contains the element of cleansing; this is not included in regeneration. The strongest thing Mr. Wesley said on this was, "His heart is cleansed in a low degree." He meant from actual sins, so that sin does not have dominion over him.

WESLEY ON TIME AND METHOD.

He quotes Telford's "Life of Wesley," a recent writer, as saying, "Wesley fixed no time and prescribed no methods for this work." He indorses this quotation. Let us see.

"Accordingly, we see, in fact, that some of the most unquestionable witnesses of sanctifying grace *were* sanctified within A FEW DAYS after they were justified. O, why do we not encourage all to expect this blessing *every hour from the moment* they are justified?"[77]

"I have been thinking a good deal on one point, wherein, perhaps, we have been wanting. We have not made it a *rule, as soon as ever persons are justified, to remind them to go on to perfection,* WHEREAS THIS IS THE TIME PREFERABLE TO ALL OTHERS."

"Exactly as we are justified by faith, so we are sanctified by faith."[78]

"(1) That it is received merely by faith; (2) That it is given instantaneously."[79]

These quotations are enough to disprove this statement of these writers.

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[76] Sin and Holiness, p. 137.
[77] Wesley's Works, Vol. IV, p. 451.
[78] *Ibid.*, Vol. I, p. 338.
[79] *Ibid.*, Vol. VI, p. 500.

DEFINITIONS OF HOLINESS.

We will now examine his definitions of holiness, which he says is synonymous with entire sanctification and Christian perfection. He says:

"'Holiness' is distinguished from an act of consecration by its continuousness." "It consists in an abiding state of the will."[80] It is "a supreme preference for God," "a state in which the believer *does not commit sin.*"[81] "A state of entire consecration is loving God with all the heart."[82] "It is a state of unreserved consecration to the glory of God and the good of man; and this is holiness."[83] "Entire and continuous consecration, then, is entire obedience to God's law as it is apprehended; and this is holiness of heart and life."[84] "The holy, perfect love of God to man is a voluntary but permanent state of the Divine will."[85] "God consecrates Himself to the highest well-being of His creatures."[86]

These statements cover his definition of holiness. Something we do; not something we are. Continuous consecration; a state of the will, preference; do not commit sin; entire obedience. Even in God it is a permanent state of the will. God consecrates Himself to the highest well-being of His creatures; that is holiness. Verily, this active, non-subjective holiness is new in Scripture, Methodism, and in the religious world. It has this peculiarity: it was never so defined until this author defined it. Experimentally he can find no companionship in the past, whatever fellowship may center around him in the future. This conception of holiness is not Jewish, nor the teachings of the Church fathers, nor of the mediæval Church Schoolmen; nor yet is it Calvinism or Arminianism,

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[80] Sin and Holiness, p. 152. [81] *Ibid.*, p. 153. [82] *Ibid.*, p. 164.
[83] *Ibid.*, p. 167. [84] *Ibid.*, p. 168. [85] *Ibid.*, p. 170. [86] *Ibid.*, p. 169.

Lutheran or Anglican, nor is it Wesleyan, as we have shown. This unique author has discovered something never taught before concerning holiness and entire sanctification.

He says, "Holiness is continuous consecration." He does not say how long the consecration is to continue before it becomes holiness. If there is any break in the continuousness there is no holiness. There is an entire consecration, then, which has breaks in it—the common experience of the most holy men. If he means continuous consecration from the moment of conversion until glory is reached, I do not know of any witnesses to holiness, with the possible exception of Paul. Such an indefinite point can not be answered.

Holiness is "an abiding state of the will." Again we raise the question: How long must the will abide in this state, and what state is the will in which must so abide? The will abides in a rebellious state for years. Many have been conscious of an unchanged state of will toward God, who have never been away from the consciousness of the abiding "filthiness of flesh and spirit," against which they have maintained an unchanging attitude of the will, and continued justified before God. Is that "abiding state of the will" holiness? After this abiding state of the will covering many years, they profess to have sought and obtained holiness, which secured to them another state of the will different from before, but it runs on continuously. He calls holiness "a supreme preference for God." Preference may exist without supreme affection, as an

act of the intellect and will. He calls it "a state in which the believer *does not commit sin;*" but does not tell us when this state begins, nor when it is reached. The Scripture saith, "Whosoever is begotten of God doeth no sin." (1 John iii, 9.) So every one born of God has holiness and entire sanctification. He describes "a state of entire consecration" as "loving God with all the heart." Here is a condition taking the place of the state of the affections it is a prerequisite to secure. Writing on conversion, this same author says, "He who obeys God does, for the time being, obey Him with all the heart;" therefore, he is in "a state of entire consecration;" therefore, he is in a state of holiness. Such is the inevitable logic of these definitions of holiness.

He writes of "love considered as a voluntary act." What is that? Love is a state of the affections. Love is not volitional. Does Dr. Huntington mean that love is a product of the will, or that the will can produce it at pleasure? Where do we find the will producing love? Love is of God. Love is as much a faculty of the soul as will. An awakened affection is necessary to graciously move a will. God changes the will by the power of a new affection; but does not bestow the affection without the consent of the will. The will co-operates with, but does not create love. Again, he says, "Love is the consecration of ourselves to the highest good of men." Does he mean that when there is no consecration to the highest good of men there is no love? That a man who loves will conse-

crate himself to the highest good of men there is no doubt; but he will do more. Consecration to the highest good of men results from love; but *it* is not love, it is its *effect*. Love is not the consecration, but the spirit which awakens the entire being to devote itself sacrificially to the betterment of the race. According to this theory, any man not entirely and continuously consecrated to the good of men has no love. All this to dispense with the qualifying adjective "perfect."

He makes holiness "entire obedience to God's law as it is apprehended." Then every convert has holiness, for this is the lowest standard of obedience in the Word of God, and every believer keeps this standard. But really this author does not mean all this. He says: "Rightly viewed, there is no '*it*' in the case. There is no sanctification for a moment apart from Christ, no matter what blessings may have at any previous time been received." What a turn from voluntary conditions to a subjective indwelling Christ! Nearer the truth it is true, for sanctification is entire consecration and entire cleansing that Christ might dwell in our hearts. But why the change from a voluntary to a passive condition? Why ignore his own "its?"

As we intend giving a positive statement before we close concerning Scriptural holiness, we will leave these definitions with the reader at present, and proceed to treat the theme,

"WESLEY ON WHAT HOLINESS IS."

If I were to take Dr. Huntington's writings and, ignoring the most of them, pick out a few sentences here and there suited to my purpose, and throw them together to prove they accorded with my view, I would feel that I had wronged my readers, Mr. Huntington, and especially myself. Such is his treatment of Mr. Wesley, as I proved before and will now. Why should he be afraid of Mr. Wesley's use of the words "cleansing," "purifying," "filthiness of the flesh and spirit," "inward sin?" He desires his readers to believe that he only taught for entire sanctification "purity of intention."

On page 178 he mentions Mr. Wesley reading Taylor's "Rules and Exercises of Holy Living and Dying," and his being affected by that part which "relates to purity of intention." A year or two later he read Kempis and Law. Now he selects quotations on purity of intention and entire consecration as representing what Mr. Wesley taught, ignoring the following. A year or two later "I saw that 'simplicity of intention and purity of affection,' one design in all we speak or do, . . . are indeed the wings of the soul," etc. This author says that when in 1733 Wesley preached his sermon on "The Circumcision of the Heart," "not a word in it teaches that holiness is either the destruction or removal of 'inbred sin.' "[87] This we concede if the *word* inbred sin must be found in the sermon. But what Mr. Wesley taught as inbred sin is found frequently there. He says: "It is that habitual

[87] P. 180.

disposition of the soul which, in sacred writings, is termed holiness; and which directly implies the being cleansed from all sin; from all filthiness both of flesh and spirit," etc. "It is his daily care by the grace of God in Christ, through the blood of the covenant, to purge the inmost recesses of his soul from the lusts that before possessed and defiled it, from uncleanness, and envy, and malice, and wrath; from every passion and temper that is after the flesh, that either springs from or cherishes his native corruption," "and thereby in a good measure cleansed thy heart from its inbred corruption. If thou wilt be perfect add to these charity, and thou hast the circumcision of the heart." One has as much right to say after reading this, that Mr. Wesley did not teach "purity of intention" and entire consecration, as Dr. Huntington has to say he did not teach the destruction of inbred sin. He speaks again: "Unless he is deeply convinced of that inbred 'corruption of his nature'" "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." "Love, cutting off both the lust of the flesh, the lust of the eye, and the pride of life." "Here, then, is the sum of the perfect law; this is the circumcision of the heart. Let the spirit return to God that gave it with the whole train of its affections."[88]

Where in his definition of holiness would this author place such sayings? Is not "inbred corruption of nature," what Mr. Wesley taught was inbred sin? Such terms as "inbred corruption," "the being cleansed from all filthi-

[88] Wesley's Works, Vol. I, pp. 147-153.

ness of both flesh and spirit," "native corruption," "inbred pollution," do not come under the head of consecration or "purity of intention."

On page 181 reference is made to Mr. Wesley's sermon on "Sin in believers." This author says that "sin *in* believers is the sin *of* believers." Mr. Wesley did not think so. He says: "I retired to Lewisham, and wrote the sermon on 'Sin in Believers' in order to remove a mistake which some were laboring to propagate—that there was no sin in any that are justified."[89] After opening that sermon he indorses the position of the Church on Original Sin. He quotes Galatians v, 17, and says: "The apostle here directly affirms that the flesh, evil nature, opposes the Spirit even in believers; that even in the regenerate there are two principles, contrary the one to the other." "I can not, therefore, by any means receive this assertion that there is no sin in believers; first, because it is contrary to the whole tenor of the Scriptures; secondly, because it is contrary to the experience of the children of God; thirdly, because it is absolutely new, never heard of in the world till yesterday; and lastly, because it is naturally attended with the most fatal consequences." He answers in this sermon the plea, "If he is holy *at all,* he is holy *altogether,"* as follows: "That does not follow. Every babe in Christ is holy, and yet not altogether so. He is saved from sin, yet not entirely; it *remains,* though it does not *reign.* If you think it does not remain, . . . you certainly have not considered the

[89] Works, Vol. IV, p. 147.

height, and depth, and length, and breadth of the law of God, and that every (ἀνομία) disconformity to or deviation from this law is sin." "A man may be in God's favor though he *feel* sin, but not if he *yields* to it."

WESLEY ON PERFECTION.

On page 182 Mr. Wesley is quoted as saying in his revision of his "Plain Account of Christian Perfection:" "In one view it is purity of intention dedicating all the life to God," etc. Why does Dr. Huntington omit the other view, namely, "It is the circumcision of the heart from all filthiness, all inward as well as outward pollution?"[90] Is circumcision of the heart from all filthiness nothing more than "purity of intention dedicating all the life to God?" Can this author tell us how much dedicating would remove this filthiness?

On page 187 Dr. Huntington quotes Mr. Wesley as saying in his description of one who is Scripturally perfect, "One in whom is no occasion of stumbling, and who accordingly doth not commit sin."[91] The whole paragraph reads: "We mean one in whom 'is the mind which was in Christ,' and who so 'walketh as Christ walked,' a man that hath 'clean hands and a pure heart,' or that is 'cleansed from all filthiness of flesh and spirit;' one in whom is no occasion," etc.

In the quotation on the same page, beginning in italics (the italics put there by this author), "In other words," it ends thus: "Whether you are a Protestant or a

[90] Plain Account, p. 8. [91] Works, Vol. V, p. 257.

Papist, neither you nor he can ever enter into glory, unless you are now cleansed from all pollution of flesh and spirit, and perfect holiness in the fear of God."[92]

On page 190 this author divides the paragraph he quotes from, almost divides one of the sentences, and says of those "who are sanctified throughout, that they continually presented their souls and bodies a living sacrifice. . . . And this in no other is what we believe to be true Scriptural sanctification." Let us read the entire paragraph: "And first, we have known a large number of persons, of every age and sex, from early childhood to extreme old age, who have given all the proofs, which the nature of the thing admits, that they were sanctified throughout, 'cleansed from all pollution both of flesh and spirit,' that they loved 'the Lord their God with all their heart, mind, and soul, and strength, 'that they continually,' etc."[93]

Why cut this paragraph in two thus? Can any one read the entire paragraph, and not see that the sentence this author selects does not include an important and essential part of Scriptural sanctification taught by Mr. Wesley? Why does he so carefully avoid in almost every quotation used by him Mr. Wesley's references to "pollution," "cleansing," etc.? There can be only one answer.

A quotation on page 191, ending with "Hold fast the beginning of your confidence steadfast to the end," creates the idea that this is all Mr. Wesley means. Probably considering the danger of such an interpretation,

[92] Works, Vol. VII, p. 224. [93] *Ibid.*, Vol. II, p. 247.

he adds in the same paragraph, "However, you are right in looking for a further instantaneous change, as well as a constant gradual one."[94] In the face of these completed sentences and statements of Mr. Wesley it is useless to follow or answer the argument based upon such glaring misrepresentation. He also

MISREPRESENTS MR. FLETCHER.

As he has partially quoted Mr. Wesley and put him in an unfair light, so he selects statements from Mr. Fletcher's "Checks," where he refers to the relation of the will to Christian perfection, and then says:

"It will not be denied that the ablest expounder and defender of Wesleyan teaching among the early Methodists was Fletcher of Madeley. What, then, did he understand Wesley to teach on this subject? 'The one power, then, that I see can be perfected here, because it is altogether independent of the body, is the *will* and, of course, the *affections* so far as they work on the will.' If, then, Fletcher understood Wesley and Wesley understood Fletcher, the perfection taught by Wesley, however expressed, consisted in a state of the will. It was *the very same* thing which Fletcher had expressed as a sanctified state of the will."

The quotations are given to substantiate this position, and they exclude those statements referring to the purification of the affectional life; the cleansing of the nature from inbred sin, by the blood of Jesus; its instantaneousness by faith, etc., leaving the reader to think that this alone was Mr. Fletcher's view, and then he builds his argument upon this half-truth. This is true that sanctification produces a state of the will as well as a state of

[94] Works, Vol. VI, p. 718.

the heart, but it is not true that Christian perfection alone includes a state of perfect obedience of the will, and does not include a perfect affectional nature. Referring to Mr. Wesley, Mr. Fletcher says:

"Not satisfied to preach holiness begun, he preaches holiness finished, and calls believers to such a degree of heart-purifying faith as may enable them to triumph in Christ as 'being made to them of God sanctification as well as righteousness.' It is, I grant, his misfortune (if indeed it be one) to preach a fuller salvation that most professors expect to enjoy here; for he asserts that Jesus can 'make clean' the *inside* as well as the *outside* of His vessels unto honor, . . . and that His 'blood cleanseth us from all sin,' from the filthiness and defilement and guilt both of actual and *original corruption.* He is bold enough to declare with St. John, that 'if we say we have no sin (either by nature or practice) we deceive ourselves.' He is legal enough not to be ashamed of these words of Moses, 'The Lord thy God will circumcise thine heart,' etc., and he dares to believe that the Lord can perform the words which He spoke by Ezekiel: 'I will sprinkle clean water upon you, and you shall be clean; from ALL your filthiness and from ALL your idols I will cleanse you.'" "He frequently expressed his detestation of the errors of modern Pharisees, who laugh at original sin. He tells them that 'he who committeth sin is the servant of sin;' that 'our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin." "But I must (for one) do him the justice to say he is misapprehended, and that what he calls perfection is nothing but the rich cluster of all the spiritual blessings promised to believers in the Gospel, and among the rest a continual sense of the virtue of Christ's atoning and purifying blood."[95]

This is enough without any argument to convince the reader that Mr. Fletcher is misrepesented in the use made of the quotations from his writings. The quotations given were taken from his statement concerning what Mr. Wes-

[95] Cheeks, Vol. I, pp. 12-14.

ley taught. "Heart-purifying faith," cleansing the "inside as well as the outside," Christ's blood cleansing from "the guilt and defilement both of actual and original corruption," from "sin either by nature or practice," cleansing from "ALL filthiness," detesting those errors which lead men to laugh at "original sin," "a continual virtue" of "Christ's atoning and purifying blood." These and many other statements of Mr. Wesley, confirmed by Mr. Fletcher, are not believed by Dr. Huntington, and he utterly fails to prove that either Mr. Wesley or Mr. Fletcher accords with his entirely new theory of sin and holiness. Had Dr. Huntington continued to quote from Mr. Fletcher, among the many things he could have quoted is the following from his clear pen:

"Our Church . . . is not against Christian perfection. . . . In the communion service, 'Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy holy name through Jesus Christ our Lord.' Here we see (1) The nature of Christian perfection—it is *perfect love;* (2) The seat of this perfect love—*'a heart cleansed from its own thoughts.'*" "Perfect love; *i. e.,* Christian perfection, instantaneously springs from perfect faith." "Perfect Christians need as much the virtue of Christ's blood to prevent the guilt and pollution of sin from returning, as imperfect Christians want it to drive that guilt and pollution away." "If our hearts be purified by faith, as the Scriptures expressly testify; if the faith which peculiarly purified the heart of Christians be a faith in 'the promise of the Father,' which promise was made by the Son, and directly points to a peculiar effusion of the Holy Spirit, the purifier of spirits; if we may believe in a moment; and if God may in a moment seal our sanctifying faith by sending us a fullness of His sanctifying Spirit; if this, I say, be the case, does it not follow that to deny the possibility of the instantaneous destruction of sin is to deny, contrary to Scripture, and matter

of fact, that we can make an instantaneous act of faith in the sanctifying promise of the Father, and in the all-cleansing blood of the Son, and that God can seal that act by the instantaneous operation of His Spirit."

Could anything be clearer? Mr. Wesley and Mr. Fletcher agreed on the very things Dr. Huntington denies, and for him to take a part of their sayings to the exclusion of the rest, and try and use them to prove his untenable and unscriptural position, is so false a method of reasoning to be unworthy anything more than an exposure. Had he carefully examined the sentence, "Christian perfection extends chiefly to the will, which is the capital moral power of the soul," he would have seen what Mr. Fletcher advocated, that the power which "work on the will" is the affections, and that in their manifestations their activity "extends chiefly" to the *will*. Dr. Huntington reverses this theory, and centers everything in the will, from which "extend chiefly" movements upon the affectional life, a radically false philosophy and psychology.

I am frequently reminded of a statement of Mr. Wesley, "It is probable, at least, that I understand my own meaning as well as you do."[96]

To select statements from Mr. Wesley and Mr. Fletcher thus, is to confess that transparency is unfavorable to this author's position. Had he taken these writers and attempted to show where they were wrong, and to disprove their real position, we would have given him

[96]Arminian Magazine, Vol. VI, p. 563.

credit for a higher purpose in his selection than his course warrants.

Mr. Fletcher is not represented as to his teaching on Christian perfection. Here is one of his definitions: "Christian perfection is nothing but the *depth* of evangelical repentance, the *full* assurance of faith, the *pure* love of God and man shed abroad in a *faithful* believer's heart, by the Holy Ghost given unto him, to cleanse him and to keep him clean *from all filthiness of the flesh and spirit;* and to enable him to *fulfill the law of Christ* according to the talents he is intrusted with, and the circumstances in which he is placed in *this* world."[97] "I have already pointed out the close connection there is between an act of *faith* which *fully* apprehends the sanctifying promise of the Father, and the power of the Spirit of Christ, which makes an end of moral corruption by forcing the lingering man of sin *instantaneously* to breathe out his last."[98] "I do not rest the doctrine of Christian perfection on the *absence of sin*—that is, the perfection of a dove or a lamb; nor on the *loving God with all one's power,* for I believe all perfect Gentiles and Jews have done so; but on the *fullness* of that superior, nobler, warmer, and *more powerful* love, which the apostle calls the *love of the Spirit, or the love of God shed abroad by the Holy Ghost,* given to the Christian believers, who, since the day of Pentecost, go on to the perfection of the Christian dispensation."[99] "If an adult believer yields to

[97] Wesley's Designated Successor, p. 323. [98] *Ibid.*, p. 324.
[99] *Ibid.*, p. 411.

temptation, and falls into sin as our first parents did, is it a proof that he never was cleansed from inbred sin?"

This is enough. Wesley and Fletcher were one in doctrine. Fletcher was Wesley's defender. Dr. Huntington does not believe either.

He is perplexed over the "can not sin" of 1 John iii, 9, and says:

"The verse quoted not only states that those who are born of God *do* not commit sin; it as explicitly declares that they can not sin. How are we to understand this? . . . The apostle plainly implies that young Christians may, and do, commit more or less sin. . . . He assumes that they will sometimes sin; and lest they should cast away their confidence, he points them to One who is the propitiation for our sins, and an Advocate with the Father."[100]

A proper exegesis makes this clear. The apostle gives his reason for the "*can not,*" because his seed (Divine life) remaineth in him. This must be consciously forfeited by a willful choice between God and sin, and such a choice kills the Divine life and makes one a child of the devil. John explicitly states this: "He that committeth sin is of the devil." Again we ask, How much may this young Christian sin and remain a Christian? Who shall put the limit, and where shall it end? This is the writer who charges holiness teachers with minifying regeneration to make room for their sanctification. Alas! alas! Not a Methodist theologian, recognized as a standard in the Church, ever left such an open door for "the transgression of known law" for young Christians.

[100] Sin and Holiness, pp. 215, 216.

Again he makes a discovery contrary to his theory. He says:

"Genuine converts are generally more deeply convicted of sin after their conversion than they were before. In their new light they trace the claims of God's law more fully to their inner life. No doubt, young converts feel the need of a deeper work of grace in their hearts. Heaven pity that misguided convert who feels that need but once. Under the searchings of the Spirit they see that their hearts still sin, and they are humbled in self-abasement, and led out in wrestling prayer."[101]

Passing strange! "They see that their hearts still sin." This is a new turn for this author. Where is the action of the will here? To be consistent, he should say they see that their *wills* still sin. Mark you, this is discovery under the searchings of the Spirit. It is not the transgression of known law, and does not come under his definition of sin. That converts should feel their past more keenly after their salvation than before, is not strange. But to awaken to the discovery that their affections sin, and this discovery causes self-abasement and prayer, is exactly what the advocates of inbred sin hold. Sin, as Dr. Huntington defines it, produces guilt and condemnation, which is vastly different from self-abasement and prayer. This is the very discovery the advocates of inbred sin teach; viz., a state of the affections that under the searching light of the Spirit reveals sin.

Again, he says, "His heart sometimes wavers from entire consecration."[102] That is, the affectional life protests against compliance with the demands of entire con-

[101] Sin and Holiness, p. 230. [102] *Ibid.*, p. 231.

secration. This is true. Where is the volition? The protest comes from the affections, and not the will.

THE WITNESS OF THE SPIRIT TO OUR CLEANSING.

Upon this disputed question we refer our readers to page 174, where Bishop Foster relates his experience. Many more witnesses could be added. Let us change this method of reasoning. Let us admit the terminology is wrong; that the terms, "inbred sin," "original sin," "depravity," "disarrangement," etc., are not in the Bible, and should not be used in defense of Scriptural holiness. We have these terms there, and they are utterly unprovided for in this book, "flesh," "the body of sin," "the flesh with the affections and lusts," "the old man," "filthiness of the flesh and spirit," "circumcision of the heart," "the body of the flesh," "the blood of Jesus Christ His Son cleanseth us from all sin." None of these terms can be treated intelligently from the standpoint of volition, consequently he ignores them. *Every leading scholar and theologian in every Church in the world holds that these terms do not relate to the transgression of known law,* and Dr. Huntington is too intelligent not to know it. He assumes a good deal to undertake to overthrow the teachings of the Church from the beginning on this question. Wesley's term "leprosy" is not something to be regulated, but exterminated.

This author has a chapter on

"SOME ITEMS OF HISTORY,"

in which he seeks to prove that Mr. Wesley looked upon the doctrine of the removal of the "roots of sin" as a fanaticism. This is surely mixing history. Let us see.

"Thus you experience that He whose name is called Jesus does not bear that name in vain; that He does, in fact, 'save His people from their sins,' the *root** as well as the branches."[103]

"From what has been said, we may easily learn the mischievousness of that opinion, that we are *wholly* sanctified when we are justified; that our hearts are then cleansed from all sin. It is true, we are then delivered, as was observed before, from the dominion of outward sin; and at the same time the power of inward sin is so broken, that we need no longer follow or be led by it; but it is by no means true that inward sin is then totally destroyed; that the *root* of pride, self-will, anger, love of the world, is then taken out of the heart, or that the carnal mind and the heart bent to backsliding are entirely extirpated."[104]

"Hence may appear the extreme mischievousness of that seemingly innocent opinion, that there is no sin in a believer; that all sin is destroyed, *root* and branch, the moment a man is justified."[105]

"Only let it be remembered that the heart of even a believer is not wholly purified when he is justified. Sin is then overcome, but it is not rooted out; it is conquered, but not destroyed. Experience shows him, first, that the *root* of sin, self-will, pride," etc."[106]

"By justification we are saved from the guilt of sin, and restored to the favor of God; by sanctification we are saved from the power and *root* of sin, and restored to the image of God. All experience, as well as Scripture, shows this salvation to be both instantaneous and gradual."[107]

"By all the grace which is given at justification we can not extirpate them. Though we watch and pray ever so much, we can not wholly cleanse either our hearts or hands. Most sure we

*I have italicized the word root for emphasis.

[103] Works, Vol. II, p. 170.
[104] *Ibid.*, Vol. I, p. 124.
[105] *Ibid.*, Vol. I, p. 390.
[106] *Ibid.*, Vol. II, p. 476.
[107] *Ibid.*, Vol. II, p. 236.

can not till it please our Lord to speak to our hearts again, to speak the second time, Be clean; and then only the leprosy is cleansed. Then only the evil *root,* the carnal mind, is destroyed, and inbred sin subsists no more. But if there be no such change, if there be no instantaneous deliverance after justification, if there be *none but* a gradual work of God, then we must be content, as well as we can, to remain full of sin until death."[108]

"Believe in the Lord Jesus Christ, . . . and thou shalt be saved, first from the guilt of sin, . . . then from the power, which shall have no more dominion over thee; and then from the *root* of it into the whole image of God."[109]

"I met again with those who believe God has delivered them from the *root* of bitterness. Their number increases daily.

"Certainly, before the *root* of sin is taken away, believers may live above the power of it."[110]

"Come, Thou dear Lamb, for sinners slain,
Bring in the cleansing flood:
Apply, to wash out every stain,
Thine efficacious blood.
O let it sink into our soul,
Deep as the imbred sin
Make every wounded spirit whole,
And every leper clean!"

These quotations are enough to show that Mr. Wesley himself taught the instantaneous removal of the root of sin.

Of course, Dr. Huntington's historic statement being false, there is no use answering the argument based upon it. Writing to his brother Charles in 1766, he said: "Insist everywhere on full redemption received now by faith alone. . . . Press the *instantaneous blessing.*" Dr. Huntington should have known before quoting a statement from Dr. Whitehead's "Life of Wesley," that he was quoting an author who, though himself a dissenter, was

[108] Works, Vol. I, p. 122. [109] *Ibid.,* Vol. II, p. 405.
[110] *Ibid.*, Vol., VII, p. 190.

not partial to Mr. Wesley and his doctrines. He was more friendly to Charles than John, and had but little sympathy for the especial truth for which he stood. The above quotations prove Mr. Whitehead's statements untrue. Had Mr. Wesley appointed him superintendent as he desired, he might have written a different life of this worthy man.

The jumble of parts of history into an argument is exceedingly weak. Only by date can one guess who he means; but it is taken for granted that it was Bell, Owen, and Maxfield. Now, Mr. Wesley says explicitly: "I like your doctrine of perfection. . . . Your insisting that it is merely by faith; that consequently it is instantaneous, and that it may be now at this instant." "I dislike the saying, 'This was not known or taught among us till within two or three years.' I grant, *you* did not know it. You have over and over denied instantaneous sanctification to *me*. But I have known and taught it above these twenty years." If the reader will take pains to examine this whole matter, as found in Moore's "Life of Wesley," Part 2, pages 130-135, he will find all the objections Mr. Wesley had to this new movement. But he will not find what Dr. Huntington says. The doctrine of the instantaneous removal of the root of sin now introduced for the first time. He will not find Mr. Wesley protesting against any such thing, nor charging the fanatics with introducing it; and a careful examination of Mr. Wesley's writings *will show that he taught the instantaneous removal of inbred sin, or the roots of sin, before this fanat-*

icism was dreamed of. This fanaticism upset Charles Wesley for the time, and caused him to question the whole work; but he afterward rallied and stood faithful unto death. Charles Wesley never said that this doctrine of the removal of the roots of sin caused his disaffection. It is useless to attempt to overthrow argument based upon a false bit of history.

EFFECTS UPON THE CHURCHES.

Assuming that his arguments are correct, based upon his false item of history, he proceeds to show similar effects upon the Churches of to-day. He says:

> "But we express the convictions of not a few in the Church when we say that this theory of what it is to be holy, which was new to Methodism, is now doing Methodism and the cause of Christ harm."[111]

"We express the conviction of not a few in the Church when we say that this theory of what it is to be holy," advocated by Dr. Huntington, has not a single advocate, since Methodism was born among all its theologians, recognized by the Church as such. Why? We have shown that Mr. Wesley and Fletcher advocated the removal of the "root of sin" and "inbred sin" by an instantaneous act. So did Clarke, Benson, Watson, etc., and we have the same right to charge home upon this and a few other writers (six in all) a most damaging effect upon the spiritual life of the Church from their false teaching, but crimination has little value in itself. That some who op-

[111] Sin and Holiness, p. 249.

pose such writers are narrow and unwise in their opposition there can be no doubt, nor is the other side beyond blame for their treatment of holiness professors.

This author seems to think special meetings "for the promotion of holiness" are new things. Mr. Wesley called the same class of meetings "select meetings," against which the same objections were raised. What about the Young Men's Christian Association and Woman's Christian Temperance Union and similar organizations requiring special papers, money, meetings, talents, etc.? The same objection holds good in these cases.

We are now discussing the cause of our decline in spirituality. Mr. Wesley passed through such a period, and this is his deliverance concerning it. "A general faintness in this respect (preaching perfection) is fallen upon the whole kingdom. Sometimes I seem almost weary of striving against the stream of both preachers and people." "That point, entire salvation from inbred sin, can hardly ever be insisted upon, either in preaching or prayer without a particular blessing." May we not find some measure of explanation of the present condition in the cessation of that burning ministry and testimony of the earlier ministers concerning cleansing from inbred sin?

CONCLUDING REMARKS.

Such is the nature of a review, that the matter here presented must appear incomplete. Our task, however poorly, is done concerning this author. We think we have clearly shown the following:

1. That the author's experience upon which he bases his theory does not measure up to the standard of the most reliable and competent witnesses of this grace. Consciousness—not exegesis—detects the absence of certain facts accompanying a genuine experience of Scriptural entire sanctification. The absence of these facts in the mind of the writer causes him to say things no one who had experienced holiness, would say.

2. His definition of sin excludes several definitions found in the Word of God.

3. He utterly ignores the blood of Jesus Christ as a cleansing power from all sin.

4. His teaching is a denial of what Methodism has always held concerning sin and holiness.

5. He contradicts himself. He makes all sin to lie in the realm of the will, and yet treats of sin in the heart.

6. His teaching excludes children from the atonement.

7. He teaches Christians may and do sin "more or less," and remain Christians.

8. He misrepresents Mr. Wesley and Mr. Fletcher, not by what he says, but by excluding some of their definitions of sin and holiness.

9. He contradicts history concerning fanaticism among the early Methodists.

These and many other charges can be substantiated against this book. It is unmethodistic, unscriptural, and unhistoric.

It can not but be harmful to many, especially to those who have not the facts of a genuine experience to cope

with its sophistry. It is utterly contrary to experience. It seems to have no place for those spiritual exaltations which come from purified sensibilities; those feelings one possesses who is being acted upon by powers beyond him, while he remains quiescent. Everything of the glow and glory of those who find real sanctification is absent from his volume or its professed experience. The vision of purity is wanting. There is no overcoming by "the blood of the Lamb and the word of their testimony." Nothing in the book awakens a song in the soul. Cold, stern volition, disassociated from the fount of a pure affection, is the determiner of destiny. The larger world of a purified affection is excluded by being relegated to the realm of necessity. It makes one sad to see a system reared upon the foundation of disappointed desires. Its highest concept of God is character, not nature. Its largest concept of man is activity, not being. It has no fellowship with a single worthy of the glorious past. It astonishes you with its newness and the strangeness of its untried path. It is a monument to a liberty which violates all honorable pledges to drive away all "strange" doctrines. It awakens no confidence and imparts no warmth. Its guesses may cause some hitherto disappointed soul, like its author's, to try this new way; but to those who have joyfully walked in Isaiah's "way of holiness" it can have no charms.

One is never introduced to "the Lamb of God, which taketh away the sin of the world." Such writings will drive the common multitudes to tents, associations, con-

ventions, periodicals, and meetings, however crude the appearance or rude the speaker to hear a company sing:

"Dear dying Lamb! Thy precious blood
Shall never lose its power
Till all the ransomed Church of God
Are saved, to sin no more."

And they, not us, must take the blame of the effect upon the Churches.

If such writers as Dr. Huntington would lend their powers to conserve the work of holiness as they found it going when they entered Methodism and said they believed its doctrines, instead of humiliating dearth coming upon us, our altars would be crowded with seekers of holiness of heart. All such writers necessitating protective measures on the part of loyal sons of the Church should cease, at least until the Church as such repudiates the doctrine it has continuously taught them. To teach a theology which calls its members to seek an experience, and then, after they have been led into it by such teaching, to give its sanction to a teaching which denies the experience, is to discredit itself and disrespect its own authority. Those in the experience the Church itself has taught, who are loyal to that teaching, are not going to surrender the Church they love nor the experience it has led them into; but by every legitimate means will meet the denier of its doctrines. If there is conflict within, may it not have come from the subtle disaffection organized by strong sentiment and pernicious writings, more than from holiness organizations and literature *which had no existence* before these

strange doctrines began to be advocated, or preaching entire sanctification was neglected.

That those inside the Church should be compelled, outside its walls, to rear altars and tell experiences, and preach the doctrines it has from childhood taught them, because of the protest of influential, intelligent, but misguided teachers, and these honest souls, sometimes left to the mercy of unwise teachers self-appointed, is a piece of wastefulness that should at once cease.

The intelligent, seeking the highest type of spirituality without a conscious experience to guide them, are turning away in doubt from a system of teaching having contradictory teachers to the various movements outside, where they find oneness of mind. With reluctance they turn away from the altar where some intelligent, loyal Christian minister has prayed them into this experience, as they listen to his successor deny their consciousness because of his own non-consciousness. In meekness and quietude financially loyal, in attendance faithful, in suffering patient, they turn to the plain forest tabernacle, because one of their own ministers, suffering for his loyalty, preaches the truth to which the Church has always been committed. We deplore the extravagances that occassionally attend such movements as much as Dr. Huntington, and if he would use his pen to urge what Wesley, Fletcher, Clarke, Watson, and others have taught as Scriptural holiness, he would do much to end the extravagances he exposes.

It is time Methodism ceased opposing itself. Until

then the state of the Church will continue as now, and the effect upon the Churches will be increasingly disastrous.

OBJECTIONS.

I object to a definition of holiness, whose highest attainment is obedience to the obligations which duty imposes, instead of subjective conformity to the requirements of the moral law.

I object to any definition of holiness which leaves its subject conscious of inherent antipathies to a perfect conformity to moral law, however perfect the obedience may be.

I object to a theory requiring in childhood sinless purity, when there is no consciousness of a transition from it to a fallen nature. The first affirmations of consciousness that man is in sin he knows not how, is universal. Innate opposition to moral law is discovered, not volitionated. Consciousness asserts a power within manifesting itself as from us, and not something from without newly entering into us. If one child is born pure, all children are. There is no middle ground between purity and sinfulness. If all sin lies in the will, as this author holds, *some* children ought to choose purity as a continuous state from the beginning.

I object to uncontrollable selfishness at the seat of the *ego,* being called and treated as the sensual nature, needing control and regulation. That the sensual nature is disturbed is granted, but its disturbance is caused by the activity of sin as a power in us operating against our wills.

I object to this theory, because it ignores the relation of non-willful personality to moral law. There is such a thing as personal activity in evil previous to deliberate, unholy choice, which is related to moral law and is plainly recognized in the Scriptures.

I object to this theory, because it makes no provision for those longings after the world which the will has already left behind it, and has already been condemned by the action of the will regarding them. There are positive longings after forbidden things, other than sensual, remaining in the nature of every Christian believer, and he is conscious that they have their source in his personality, under the protest of his will.

I object to this theory, because it ignores the depravity of the will as an indivisible and inseparable part of the personality.

I object to this theory, because the awakening activity of the will does not destroy a large amount of unintentional activity of the person, which the consciousness of the actor declares is not determined, but nevertheless evil.

I object to this theory, because there are many deeds of the person, disapproved of the conscience after they are committed, which had not the element of a transgression of known law.

I object to this theory, because it ignores depravity as an active power, and implies that the possibility to sin is the only moral effect of the fall. Placing the intellect and sensibilities under the law of necessity, and therefore removing them from the realm of morals, the will alone,

and not the person who possesses the will, is capable of entering the category of sin. Possibility can be predicted only of pure natures. It is contrary to Scripture to imply that it is possible for fallen humanity to sin. They are sinners by nature, and must be so considered. Something must account for the fact that the world has produced only one exception, and He is the SINLESS ONE.

I object to this theory, because it can not account for the universal sinfulness of the race and for the need of a universal redemption.

I object to this theory, because it really makes the effect of the fall a want of righteousness or readjustment, instead of an actual defilement of the entire man, including the loss of original righteousness.

I object to this theory, because children can not be included in the atonement; for the atonement is for sin, and it ignores and denies the positive statement of the Scriptures declaring guilt of all the descendants of Adam. (Rom. v, 12-19.) Sin in the Scriptures is not merely an act of the will in a pure state; the perversity of the will is included in its definition, and that perversity is active in children before they can commit willful transgression of known law. The awakening consciousness of childhood is not that of non-volitional action, to now be put forth for the first time; but that the will is sinful because the entire self is. He awakens to find it formed in the habit of rejecting God to the degree of positive enmity. This selfishness had its origin in a will not its own; but it

gave to its offspring a will impregnated with itself, besides a bent in the direction of its manifestation.

I object to the book, because it misrepresents the representative teachers, Mr. Wesley and Mr. Fletcher, by representing only one phase of what they taught.

I object to this theory, because it is un-Wesleyan, unscriptural, and not sustained by the arguments of its author.

I object to this book being put into the Swedish Course of Study for Local Preachers for the Second Year by our bishops, who themselves preach against its teachings and urge the study of volumes this author denies. LET US BE CONSISTENT.

PERSONAL SALVATION.

Studies in Christian Doctrine.

By Wilbur F. Tillett, D. D.,

Dean of the Theological Faculty and Professor of Systematic Theology in Vanderbilt University.

"I still think perfection is another term for holiness, or the image of God in man. God made man perfect, I think is just the same as He made him holy."—*John Wesley, March 12, 1756.*

"This much is certain. They that love God with all their heart and all men as themselves are Scripturally perfect. And surely such there are; otherwise the promise of God would be a mere mockery of human weakness. *Hold this fast."—John Wesley, April 7, 1763.*

"But it is said, 'O, but you printed ten lines last August (1770) which contradict all your other writings.' Be not so sure of this. It is probale, at least, that *I* understand my own meaning as well as you do, and that meaning I have yet again declared in the sermon last referred to.* By that interpret those ten lines, and you will understand them better. Although I should think that any one might see, even without this help, that the lines in question do not refer to the condition of obtaining, but of continuing in the favor of God. But whether the sentiment contained in those lines be right or wrong, and whether it be well or ill expressed, the Gospel which I now preach (1771) God does still confirm by many witnesses in every place. Perhaps never so much as in these last three months. Now I argue from glaring, undeniable fact that *God can not bear witness to a lie."—John Wesley.*

*Sermons, Vol. II, p. 470.

CHAPTER IV.

Professor Wilbur F. Tillett, of Vanderbilt University, has written a book entitled "Studies in Christian Doctrine," in which he sets forth consecutively many phases of the Christian life. Especial attention is given to Holiness and Christian Perfection.

LACKS EXPERIMENTAL CLEARNESS.

His volume lacks historical accuracy, his definitions are distortions. He fails in a persistent adherence to his own definitions, and changes them as the phase of the theme he is discussing may require. He seemingly pays little attention to the atonement for sin, slights the doctrine of human depravity, and has the honor of advancing a theory of sanctification entirely new, which he utterly fails to sustain. Anything new on this theme must be able to account for all past experience in the Church, upon a different basis than the one it declares as the theory which leads into the experience. Unlike Dr. Huntington, he makes no profession of having sought the experience according to the established standards, and he places the merits of his theory upon exegesis. He comes under the list of those of whom Hugh Price Hughes said: "One of the chief difficulties in discussing so intensely experi-

mental and personal a doctrine as this is, that those who have never sought and received the 'second blessing' are both intellectually and morally incapable of discussing it. . . . They are sincere and excellent Christians, but they are at present ignorant of facts which are spiritually discerned. A man may be even a doctor of divinity or a professor of theology without understanding this particular fact of the spiritual life; . . . this is one of the cases in which 'the heart makes the theologian.' "

A careful study of the book verifies the correctness of these words. It lacks the spiritual clearness of one who has seen the reality, and it holds the reader rigidly to an intellectual analysis of words, never revealing the heart-throbs of the reality it seeks to define. One of the modern errors of educators is a determination to make our spiritual consciousness include no more than the classical meaning of the letter expressing it. Even a critic can only give his own interpretation of the image formed in his mind. If he has not a spiritual illumination and a consciousness of the reality of the truth, he can have no fellowship with those who have such a consciousness; without these it would be an accident if he stumbled on a sound theory of the facts. To deny spiritual consciousness exceeding one's definitions, is to limit the workings of Divine grace to the grasp of human reasonings, thus excluding the glories of faith, which do not contradict reason, but far transcend it.

LOVE DEFINED.

There is a looseness of expression quite unfortunate for the writer. He says:

"The first and perhaps greatest service which Christ rendered the human race by His teachings was to make God lovable."[1]

"To love God and be loved by Him, we must be holy. It is as impossible for us to *love* while we are sinful, as it is for us to be loved."[2]

"To live a life of perfect love is the ideal life, the highest life possible to man."[3]

"The love that perfects must itself be perfect. By saying that love is perfect, we simply affirm its soleness and supremacy in man's heart and life." "In the interpretation of heaven that love is perfect which carries with it the whole man and all that he has."[4]

What strange statements, that Christ made God lovable by His teachings! Was not God "lovable" before Christ came and taught? Was He not loved by millions of devout Jews, the hundred and forty and four thousand who were "sealed the servants of God in their foreheads" from the common ranks of Israel? Has he fallen into the idea of the higher critics that the Old Testament peoples were incapable of large spiritual experience? Was not the pre-Christian Church under the command to love God with all the heart, soul, and mind? And does Dr. Tillett mean to say that none came up to that standard? I can not think he does; but if he does not, he is exceedingly unfortunate in his statement.

He says it is impossible for us to be loved "while we are sinful." What is the basis of this statement? It is

[1] P. 4. [2] P. 12. [3] P. 449. [4] Pp. 452–453.

denied by human affection, and is contrary to the Word of God, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."[5] "God commendeth His love toward us, in that while we were yet sinners Christ died for us."[6] These and many other passages of Scripture contradict the above statement. If he means that the love of God as manifest in Jesus Christ is rejected by the sinful, he should have said so; but this unqualified statement, as a statement of doctrine, is utterly false, and is indeed a strange Gospel.

DEFINITIONS OF SIN.

For a sound doctrinal statement concerning holiness, entire sanctification, perfect love, perfection, we must find the negative aspect of it in a correct definition of sin. Unlike Dr. Huntington, he has more than one. He says:

"Nor was the primitive state, without original sin and without the atonement, much, if any, more favorable to testing character, or more conducive to a happy issue, than the fallen state with original sin and with the compensating benefits of the atonement."[7]

"The universal sinfulness of the human race is one of the most undeniable of all moral facts."[8]

"The most common definition of sin is that of a voluntary transgression of a known law. . . . It is to be distinguished from that sinfulness of nature which may be either acquired or inherited." "In so far as this sinfulness of nature, this tendency toward wrong-doing, is transmitted from parent to child, it is called original sin, or hereditary depravity. If sin be so defined as to include any and all want of conformity to the law of God, as well as actual transgression of that law (and this we have seen

[5] John iii, 16. [6] Rom. v, 8. [7] P. 55. [8] P. 75.

is the meaning of *anomia,* the most definitive Bible term for sin), then that quality of man's moral nature which manifests itself as a bias toward sin, whether it be acquired or inherited, may not improperly be called sin." "The real seat of sin is in the heart." "The essence of sin is selfishness, the setting up of self in defiance of God, the opposition of the created to the Creator's will."[9]

"In the last analysis sin and goodness lie not in outward actions, but in inner dispositions."[10]

"Let us not land in the opposite error of Pelagianism, which denies *in toto* any and every doctrine of original sin."[11]

"All men are not necessarily *actual* and *willful sinners;* but all men are nevertheless regarded as sinners by nature, and this because of the fall—at least such is Paul's doctrine."[12]

"It may be asked why personal salvation on God's part consists of both justification and regeneration. Why would not justification alone or regeneration alone suffice to make complete the salvation of a soul? It is because there are two kinds of sins—actual sin, or voluntary transgression of the law of God; and the sin of nature, which consists of both original sin and the reflex influence on moral character of repeated acts of sin. From both of these kinds of sin man needs to be saved."[13]

"Acts of sin may be compared to the black characters written upon a sheet of paper; the sin of nature to discoloring elements that enter into the very fiber of the paper itself. The blotting out of sins (Acts iii, 19) is the pardon of all actual transgressions, but another and different act is required to cleanse and purify the sin-polluted soul of man."[14]

"All sin 'in sight' was given up at and in conversion, but other sin will presently come in sight as the Christian advances and as spiritual vision grows clearer."[15]

"Nor should we recognize any conscious sin as compatible with the regenerate state."[16]

"Sins of omission." "Sins of surprise."[17]

These lengthy quotations have been inserted to give no chance for any indifference to every phase of the author's definitions of sin. He holds that the entire race

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[9] Pp. 76, 77. [10] P. 78. [11] P. 82. [12] P. 88. [13] P. 135.
[14] P. 136. [15] P. 137. [16] P. 138. [17] P. 391.

is sinful; that there is a sinfulness of nature which is hereditary, called original sin; that all men are regarded as sinners by nature because of the fall; that there are two kinds of sin, actual and of nature—the one to be blotted out, the other by a different act cleansing the sin-polluted soul of man. He talks of sin "in sight," which, of course, implies some sin not in sight; that there are sins of omission and sins of surprise in regenerate believers, but that conscious sin is not compatible with the regenerate state. All this we steadfastly believe; but when he comes to the process of dealing with sin, we will find some new theories. He is far more Scriptural and Methodistic than Dr. Huntington in his definitions of sin.

He says the essence of sin is selfishness. If he means non-volitional self-perversity of nature resulting from Adam's willful act, he is correct; otherwise the sentence needs guarding.

REGENERATION.

Defining regeneration, he says:

"Regeneration, on the other hand, has to do exclusively with the sin of nature,—original sin and the *habitus* of sin, or hereditary and acquired depravity."[18]

"Regeneration may be defined as 'that mighty change in man wrought by the Holy Spirit, by which the dominion which sin has had over him in his natural state is broken and abolished, so that, with full choice of will and the energy of right affections, he serves God freely and runs in the way of His commandments. . . . It is that renewal of our nature which gives us dominion over sin and enables us to serve God from love, and not merely from fear.' This excellent definition by Richard Watson neither

[18] P. 136.

underestimates nor overestimates the work of regeneration in man's salvation."[19]

"Others have erred in the opposite direction, unduly exaggerating the work done in regeneration, teaching a doctrine which neither accords with the New Testament nor with universal Christian experience, making of those who are but 'babes in Christ' little less than mature and perfect saints, and representing truly regenerate believers as no longer having any battle with sin in their own hearts and natures. But experience proves that the regenerate Christian soon discovers that there is much that his own heart calls sinful in him and about him after his conversion, and that, instead of having then won the final victory over all sin, only the ascendency over sin was secured, and the real battle with sin is then but truly begun."[20]

"He who consciously and willfully commits sin can not at the same time be a regenerate Christian and continue such."[21]

"Regeneration, or the new birth, has been well defined as 'the final and decisive work wrought in the spirit and moral nature of man when the perfect principle of spiritual life in Christ Jesus is imparted by the Holy Ghost.' "[22]

"If one Christian seems to be less perfect at his regeneration than another, it is because one sinner differs from another in his antecedents and in what he is at the time of his regeneration, and not because God does a less thorough work for one than another."[23]

"In considering the problem of spiritual life and growth, we must not ignore the fact that the 'new born' soul is not, like Adam, a being perfectly free from every taint of depravity and sin, but he is a regenerated *fallen* being, into whose nature there enters at the time of his regeneration both inherited and acquired depravity, the effects of which do not wholly disappear at regeneration."[24]

"Regeneration is like all God's acts, perfect and complete in its kind, and that God therein does all that, in the nature of the case, needs to be done, or can be done, instantaneously, to effect the radical or thorough salvation of the penitent and believing sinner."[25]

"In the regenerate there are both good and evil; but the good

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[19] P. 231. [20] P. 232. [21] P. 241. [22] P. 311. [23] P. 317.
[24] P. 318. [25] P. 232.

principle is in dominion over the evil, and the believer maintains an ever-increasing ascendency over the evil, whose dominion was destroyed in regeneration."[26]

"A regenerated believer will not, of course, commit a deliberate and premeditated sin; if so, he is already fallen from grace, even before the outward sin is committed."[27]

"The difficulty lies in the fact that any definition of the work of regeneration (such, for example, as that given in Wesley's sermons) that is made to include all that the Bible includes in it, and also to exclude all that the Bible excludes in the way of sin, seems to leave no room for remaining sin or sins."[28]

The Professor concedes that Richard Watson "neither underestimates nor overestimates the work of regeneration." If the reader will notice, Richard Watson does not touch the question of "original sin, or hereditary and acquired depravity." His definition does not include that act "required to cleanse and purify the sin-polluted soul of man." Regeneration breaks the dominion of the sin of our natures, but does not destroy it. It stands for "renewal" as Mr. Watson says, and not for the removal of anything. It destroys dominion, but not that over which it has dominion. In one of the above quotations he concedes as much when he says, that "experience proves that the regenerate Christian soon discovers that there is much that his own heart calls sinful;" that he has only the "ascendency over sin." Yet, strange to say he says regeneration "that is made to include all that the Bible includes in it and also exclude all that the Bible excludes in the way of sin, seems to leave no room for remaining sin or sins."

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[26] P. 233. [27] P. 375. [28] P. 386.

Which must we believe? If experience "proves" that the regenerate "discovers much that his own heart calls sinful," and yet a sound rendering of the Scriptures "seems to leave no room for remaining sin or sins," what makes what is discovered sinful? Can the element of sin be absent from that which is sinful? The contradiction is neither in experience nor in the Bible, but in Dr. Tillett's theory of regeneration. He is correct when he says that the regenerate "battle with sin in their own hearts and natures," and that it is there antecedent to any volition on their part, a "discovery" and not self-willed determination to do evil, producing sin. These are his

DEFINITIONS OF SANCTIFICATION, OR HOLINESS.

"Sanctification, something done both for us and in us." It "may be defined as that Divine act which fits a man for worship in the temple of God. It is of the believer's sanctification, or holiness, that we wish now to speak; of that attribute of holiness which belongs to every believer from the moment of his justification and regeneration."[29]

"If we define holiness as that attribute of a free being under probation which results from right volitions and virtuous acts, and guilt as that attribute which results, under probation, from wrong volitions and sinful acts, we have a definition that is at once clear and self-consistent, and is the only definition that can harmonize with the doctrine of moral free agency."[30]

Adam "was not so much created holy as placed here to develop holiness." "This *probationary* holiness is the highest kind of *creaturely* holiness."[31]

"Necessitated holiness of a free being is a contradiction in thought."[32]

"Sanctification and holiness are translations of one and the same word both in Hebrew and Greek, and hence they mean the same thing."[33]

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[29] P. 255. [30] P. 35. [31] P. 36. [32] P. 79. [33] P. 257.

"For any one, therefore, to suppose in reading the Bible that the term 'sanctification' or 'holiness' as there found refers to an experience into which one enters only at some definite time subsequent to regeneration, is to misunderstand the term." "The central idea in sanctification, or holiness, alike in the Old Testament and in the New, is 'separation from' and 'set apart to.' It signifies separation from the world, from that which is secular, from sin, and a setting apart to God to His worship and service, and to that which is sacred. . . . This act, whether regarded as God's act, or man's act, or a joint Divine-human act, takes place contemporaneously with justification and regeneration." "The first element in sanctification is separation from sin."[34] "To make salvation from sin complete, not only must sin be pardoned in justification and its dominion broken by regeneration, but there must be a separation from sin; a tearing up, as it were, by the roots; either a tearing up of the man from his sin, or a tearing up of sin from the man. This is the work of sanctification in conversion, and will continue to be the work of sanctification after conversion, if any of the 'roots of sin' are found to have been left imbedded in the moral nature of the justified and regenerate man. At conversion the penitent believer, by virtue of the work of sanctification that is then wrought in him and upon him, is separated from all sinfulness and sin then 'in sight,' then felt and known."[35]

"We come now to consider the possibilities of the believer in the opposite direction, that of sinlessness and holiness, and here whatever is possible to a believer is not only his privilege, but his duty."[36]

Here are definitions *ad arbitrium*. Holiness is sanctification; it is the antithesis of guilt; it is something developed; it is sinlessness; it is coterminous with regeneration, consequently instantaneous. It means the same thing as sanctification. Something done both for us and in us; it belongs to every believer from the moment of his justification and regeneration. It results from right voli-

[34] P. 259. [35] P. 260. [36] P. 399.

tions and virtuous acts. Adam did not possess it when he was created. It is a divine act which fits a man for worship in the temple of God. It is an attribute of a free being. It is more than regeneration which only breaks the dominion of sin, it is a tearing up of the man from his sin. It continues after regeneration if any of the roots of sin are found left embedded in the moral nature. It separates from all sinfulness and sin "in sight" at regeneration. Every regenerate believer should live sinless or holy to be normal. Such are the positions taken by this writer in defining holiness, or sanctification, which he distinguishes from entire sanctification which he holds is subsequent to regeneration, as we shall afterwards explain.

To admit infants into this necessary experience, as a "fitness" for heaven, he holds to a "necessitated holiness," but says it is not as superior a type as developed "*creaturely* holiness."

Just how he is going to harmonize these various definitions it is impossible to understand. If holiness is the antithesis of guilt it can not be something developed. He says man's "freedom was given him for the development of holiness in order that through holiness he might realize the highest possible creaturely happiness."[37] He knows that what is developed is inherent. Where does he get the holiness to develop?

He says "in the creation man was made in God's image; in the incarnation God was made in man's

[37] P. 37.

image."[38] Now if his theory of holiness is true and his statement concerning Adam, that he was not created holy, is true, then Jesus was not holy; and the angel which said to Mary "that holy thing which shall be born of thee shall be called the Son of God" was mistaken.

He says Adam "had, as he came from the hands of his Creator, a fleshly nature that was a channel of temptation, a source of sin, that was, as it were, fuel out of which the fire of sin could be kindled, but this ought not to be called sin. It is found in the regenerate; it is found in the entirely sanctified."[39]

Jesus took upon him our nature. Was it "a source of sin?" Did Adam's sin rise in the fleshly nature as its source? The Scriptures make his temptation rise in an appeal to their "being as gods, knowing good and evil." The idea that Jesus was possessed of a fleshly nature which was a "source of sin" is utterly unfounded and without proof. When Paul said we were "created in righteousness and true holiness," he meant the righteousness of God, which in Christ Jesus is made unto us wisdom, and righteousness, and sanctification, and redemption; something to be "put on" as quickly as the "old man" is to be laid aside or "put off," and not something to be developed. Something "which after God (his image) is created" by God. Righteousness and true holiness are the results of creative acts, and not the Platonic idea of the sum of right volitions and virtuous acts.

On page 305, he says: "God's nature is holiness, and what better definition of personal religion can there be than to designate it as "partaking of the divine nature?"[40]

[38] P. 28. [39] P. 390. [40] P. 305.

If God's nature is holiness it is not the "result of right volition and virtuous acts." If it is so, we can not partake of it. If man was made in the image of God, then he must have been made holy, for Professor Tillett says man was made in God's image in creation. If God's nature is holiness it can not be the result of self-determination.

Holiness is not a process, it is a state of which sanctification is the process, and violence is done to language to make them synonymous.

If absolute holiness is necessitated in God, can not the Absolute One create a type of holiness independent of trial or development, and let the character-building (which Professor Tillett confounds with holiness) be the result of *retaining* that high type of created holiness instead of making the holiness a development? Does he know of any reason why God could not create holiness? He thinks so, and says: "In free beings necessitated holiness and necessitated guilt are alike impossible."[41] Is not God free? Yet his holiness is necessitated. Does he ignore judicial guiltiness by which the whole world is guilty before God? Can not God create a holy being and let his test be to determine whether he will remain so? I ask the Professor to give us a psychological, spiritual, or Scriptural reason why God could not create a being holy? Indeed, he admits that there may be such "for aught we know," but insists "that their holiness is of a far inferior type to that of men and angels who have had to undergo

[41] P. 34.

a trial and develop holiness as the result of a severe and fearful probation that had in it the awful possibility of guilt and sin."[42] The same "possibility" would remain if God created men holy, as the Church has always taught Adam was created. Why should not a character be as glorious contending to retain holiness, as by this process of development which he advocates?

The holiness he teaches as coterminus with regeneration, is itself of a "far inferior type." It only deals with sinfulness and sin "in sight" at regeneration. This implies that the real character of sin is not known at regeneration. Thousands testify to having no consciousness of what he terms "the sin of nature" at their regeneration, nor for some time subsequent, when its manifestation awakened them to its existence and true nature. Their regeneration with dominion over it was necessary to reveal its true character. If regeneration "has to do exclusively with the sin of nature and the *habitus* of sin, or hereditary and acquired depravity"[43]—as this author holds, it only gives dominion over the sin of nature.

His real difficulty lies in the misconception of these works. Justification removes actual guilt and condemnation. Purity and cleansing remove "the sin of nature" and its pollutions. Regeneration renews the sinful nature to giving dominion over sin. Sanctification completes the renewal and makes the nature holy. Holiness is the *state* of the sanctified nature. Everything that is actually holy is pure. Cleansing and purifying is through the

[42] P. 36. [43] P. 136.

blood of the atonement, as is pardon and justification. Regeneration and sanctification are works of the Holy Spirit, divine acts wrought upon our natures.

As regeneration is a work by which we have dominion over sin, it is not that "act required to cleanse and purify the sin-polluted nature of man."[44]

If sanctification effects this cleansing it must deal with more than is "in sight" at regeneration. A purified and cleansed sin-polluted nature is spotless, stainless, sinless, undefiled, unmixed. Such is not the condition of the sanctified he describes. If regeneration gives dominion over the sin of nature, and the sanctification coterminous with it only deals with all sinfulness and sin in sight; then neither his regeneration nor sanctification is that "act required to cleanse and purify the sin-polluted nature of man."

The only Scriptural passage which would imply cleansing in regeneration is Titus iii, 5, which does not refer to an actual cleansing simultaneous with regeneration, or effected by it; but to baptism, which in the New Testament times was a sign of our regeneration. The Savior uses the same term in the same way in John iii, 5.

He says sanctification belongs to the believer "from the moment he is regenerate." How can this be if it is the same as holiness and is "the result of right volitions and virtuous acts." Can he tell us how many of these are necessary to secure holiness? But if, as he says, it is "a divine act which fits a man for worship in the tem-

[44] P. 136.

ple of God," it can not be the result of right volitions and virtuous acts. If the "temple of God," for which this sanctification fits us, is heaven (and I can not see what else he means) the sanctified soul so fitted has considerable sinfulness and sin not "in sight" to be disposed of after he is fitted for heaven.

He says, "according to the Scriptures, sanctification, or separation from sin, is a work that takes place at the same time that sin is pardoned and its dominion broken."[45] He means, of course, the "tearing up of the man from his sin or of the sin from the man."[46] This can not but be the sin of nature over which regeneration gives dominion, and simultaneously sanctification uproots. This occurs at the "moment" he is regenerated. This theory is based purely upon exegesis. It could not be an experience. If regeneration and sanctification occur the same moment, the one giving dominion over sin and the other removing it by the roots, of course, there can be no consciousness of the dominion over sin, for its removal being coetaneous with its dominion, there is no interval between the dominion and the removal to discern the distinction.

That regeneration gives dominion over the sin of nature is both Scriptural and a fact of consciousness, and it is indubitably attested by the most competent witnesses. How could this be a matter of consciousness if the two works are wrought at the same moment? Let the Professor explain. These witnesses composed of linguists, scholars, metaphysicians, scientists, professional

[45] P. 260. [46] P. 260.

men, insist that the sin of their nature was not uprooted at their regeneration, while they were conscious of having dominion over it; and thousands of the common people testify to the same thing. They rejoice exceedingly in having *dominion* over sin, as well as victory over temptation so that they do not violate a known law of God, but this very consciousness of dominion by regeneration over "the sin of nature, and the *habitus* of sin, or hereditary and acquired depravity," is a *proof* that it exists, and was not uprooted the moment they were regenerated. Nor do they recognize with the years that it loses its power or changes its character. They do recognize a growth in grace, retarded by the sin of their nature, but they do not recognize a weakening of the sin. They have greater outward victory; habits contracted by the practice of sin weaken, and even frequently are suddenly destroyed, but the sin loses none of its power. Let the dominion once be broken and it springs life-size to take possession of the man, and instantly undoes the work of years of faithfulness. This is experience, as far as consciousness can express itself.

Another class, having all the foregoing experiences; by a very pungent conviction of the true nature of sin, and a clear revelation of the divine remedy for sin in the cleansing blood of Jesus Christ and the work of entire sanctification, have had, not only a consciousness of the dominion of sin broken, but of the absence of the sin demanding dominion, so that the conflicts growing out of its existence have ceased, and conscious purity, perfect

love, perfect peace reign within undisturbed; and that the means which secured this end were entire consecration, faith in the cleansing efficacy of Jesus's blood, and trusting in the Holy Spirit to complete the work begun in regeneration.

He rightly uses the definite article in referring to "*the* sin of nature." To have it torn up leaves it impossible for any "roots" to remain. This is what Methodism has always taught. Nor can the Professor define the "roots" as he calls them. Its various forms of manifestation which prove its existence are *fruits* not "roots."

The sanctification he teaches is mere assumption. Where is his Scripture for repeated sanctifications to secure complete deliverance from sin? He says, "Conviction of sin belongs not to awakened and unconverted sinners alone, but in an important sense it characterizes the regenerate and finds its most perfect expression as an experience in those who have least of sin and most of holiness."[47] This statement shows that holiness or sanctification is not, in this writer's mind, "a divine act," but a continuous process. He quotes Isaiah sixth chapter as proof. Here is a marvelous vision of the holiness of God. Isaiah discovers his lack of conformity to it. The sin of his nature is manifest by "unclean lips." The angel touches his mouth with a coal "from off the altar" and his iniquity is taken away and his sin purged. A beautiful illustration of Old Testament purity. But where does the Professor's theory apply here? Had Isaiah

[47] P. 299.

been regenerated and coterminously sanctified and this was just a case of "conviction of sin" in "a regenerate man who has least of sin and most of holiness?" Was this coterminous with his regeneration, and was this removal of his iniquity and the purging of his sin the result of right volitions and virtuous acts? When his iniquity was taken away and his sin purged were there "roots" of sin left for another purging? Has he any proof that this was a more frequent recurring experience with Isaiah the less he had of sin and the more he had of holiness? If so, why did Isaiah single out "the year King Uzziah died," and exclude all mention of the other sanctifications? If this is not a case of *"eisegesis,* that is, *reading into* the Bible terms meaning already in the mind of the reader, but foreign to the mind of the inspired man who wrote it," what is it? Professor Tillett does not believe that sanctification takes away all sinfulness and sin. He says:

"The discovery of any sin or sinfulness on the part of the regenerate believer, as lurking in his heart or characterizing his life, is a divine call to forsake it *instantly and absolutely.*"[48] But the justified and regenerate believer who, as soon as he becomes conscious of anything sinful in his thoughts or feelings or volitions or acts, turns immediately with holy abhorrence therefrom, and goes in faith to Christ his Savior for deliverance, knowing by the very instincts of his regenerate soul that these things are incompatible with his heavenly birthright and sonship."[49] Happy is he who, knowing his high privilege as a son of God, has discovered the secret place of the Most High, and abides under the shadow of the Almighty, that sacred covert where perpetual penitence and prayer, and a never-wavering

[48] P. 426. [49] P. 389.

faith are the abiding guarantee that if sin ever comes in sight "it does so only to be instantly abhorred, rejected, pardoned, and cleansed by the blood of Christ."[50] "It is impossible to glorify the Holy God without holiness, and it is impossible to have holiness and not glorify Him. Here God's will is carried out but imperfectly; in heaven it is carried out perfectly. This is the best test and proof of holiness in a creature; doing perfectly the will of the Creator."[51] "If it be found that any one who thinks he has been converted comes to the consciousness of sin in himself of any kind—'inbred sin,' sins of temper, pride, self-will, etc.—let us insist that he needs, and must have at once, a further radical and instantaneous work of grace in order to be saved from all sin; and let that work be called by any Scriptural name that may suggest itself to any one as most proper."[52]

"The discovery of any sin or sinfulness" "lurking in his heart" is a proof to any regenerate believer that the sanctification taught by this writer did not remove "the sin of nature," and, to be consistent with his theory he should have advocated a second sanctification "tearing up" this sin "by the roots," and continuing to do so if any more sin was discovered. This discovery of sin lurking in the heart can not be willful sin, else it would not be a "discovery." Methodism has always taught believers make such a discovery, and that they must not conclude that they have lost their regeneration; but go to Jesus for cleansing and entire sanctification. How is one to "forsake" that which must be torn up by the roots? If this were voluntary sin it would require repentance, pardon, renewal, and, according to the Professor, sanctification and holiness. He does not teach that "the sin of nature" is to be "absolutely and instantly forsaken." Can a re-

[50] P. 428. [51] P. 493. [52] P. 532.

generate man forsake his depravity—the sin of his nature, instantly and absolutely? He does not teach so unless it occurs coterminously with regeneration; and then it is not a forsaking, but an uprooting. This case is subsequent to regeneration, consequently can not be sanctification. He admits one may be sinful in his "volitions"—that is, he may sin willfully, and even "act sinfully and be regenerate; but if he "turns immediately" therefrom he is not a *backslider*. Can one sin volitionally and not be conscious of it? He knows he can not. Yet he says we should not "recognize any conscious sin as compatible with the regenerate state." This Methodism has always taught. This sinning for a moment is the way out for all these theorists. Why did he not include their holiness and sanctification as retained when willful sins are committed, provided they are immediately loathed and he goes to Christ for deliverance? Such writers charge the advocates of a second work of grace subsequent to regeneration with always minifying regeneration to make a place for entire sanctification. How frequently can a man be conscious of sin in his thoughts, feelings, volitions, and acts and retain his regenerate, sanctified, holy state? This loop-hole has excused millions of regenerate Christians from seeking entire sanctification.

Again he contradicts himself. He says, "This is the best test and proof of holiness in a creature; doing perfectly the will of the Creator." As he does not qualify holiness, I suppose he means that holiness coterminous

with regeneration. If one is not "doing perfectly the will of the Creator" he is not possessing holiness. But he says, "Here God's will is carried out but imperfectly; therefore there is no holiness 'here' at all, and God can not be glorified here, as 'it is impossible to glorify the holy God without holiness.'" His "further radical and instantaneous work of grace in order to be saved from all sin" is amusing indeed. If he had said, "If it be found that any one who *'knows'* he has been converted"—we would accept the sentence, except that we think if there is any such experience having a "Scriptural name" he should have named it. Methodism teaches that only those who know they are converted are conscious of "inbred sin," etc. Strange to say this "radical and instantaneous work of grace" is "in order to be saved from all sin" when the work of sanctification coterminous with regeneration only saves from sin "in sight." Then, again, this salvation from all sin is "radical and *instantaneous.*" According to this theory, it would not be a bad idea to think one's self converted and go in for this work of grace which "saves from all sin;" that would be a decided advance upon the sanctification coterminous with regeneration. He says:

"With growth and advancing knowledge, however, come new discoveries of sin, and with these gracious and instantaneous deliverance therefrom; that the perfect life, therefore, involves as an essential part of its progress not merely one but many instantaneous deliverances from sin."[53]

[53] P. 406.

These are "new discoveries," consequently not willful sin, and must refer to the depravity of our nature, involving many "instantaneous deliverances from sin." He can not mean willful sin, for the temptation, the misuse of liberty, etc., would all be matters of consciousness incurring personal guilt. The sin referred to is the sin of nature, and he can not assure us that it is ever removed in this life. He says, "If at any time it reaches the zero point and becomes extinct that point of time is not a subject of consciousness or of observation,"[54] "it is probably known only to the omniscient mind of God."[55] He entirely ignores the state of conscious purity which is not simply an absence of the activity of depravity, but one of positive pureness. This is experience of which he can only say he has nothing in consciousness to respond to it, as there is nothing in Scripture to disprove it.

He introduces an unscriptural distinction into his argument, and builds a theory upon it, viz., a "*normal* regenerate state." He should regard his own definition of a theologian, "A theologian *must* be logical; and to be inaccurate, confused, and illogical in his statements is to place himself at the mercy of critics who will make haste to show wherein and why his system must be rejected as unsatisfactory. A theologian must be sound in his exegesis; and for him to base a doctrine on a false exegesis of Scripture is to construct a house on the sand, which must either be torn down or washed away."[56] Here

[54] P. 390. [55] P. 380. [56] P. 509.

is not only unsound exegesis, but the introduction of a distinction wholly unwarranted by Scripture. Where do the Scriptures teach a *"normal"* and an *"abnormal"* regeneration? If they teach no such thing it is folly for him to build arguments, however apparently logical, upon such a theory. He teaches that there are "faulty types of regenerate life," those who commit "some sins" "without an immediate and necessary forfeiture of their status as sons of God."[57] He describes these sins (1) sins of surprise, due to being overtaken in a fault; (2) sins of omission, due to ignorance; (3) semi-willful sins.

That the holiest of earth omit to do some things because of ignorance, can not be questioned. This difficulty, however, is intellectual and not spiritual, and is provided for in the atonement; but these "semi-willful sins" are nowhere provided for, and open a possibility of sinning and yet retaining regeneration that is unreasonable and has no foundation for it in the Word of God. How easily can one call every outburst of the carnal nature a "semi-willful" sin, and yet consider himself a son of God? Such a minifying of the regenerate state is unbecoming one who insists that so much is accomplished in, and in connection with regeneration.

He endeavors to illustrate his theory, and says:

"Conversion from sin is modified to a greater and less degree by knowledge; knowledge of what regeneration is in its nature and results." "A heathen converted is not at once transformed by his regeneration into the same moral being that we have in that convert who has had Christian parents and Christian environments."[58] "Living the sinless life therein described is not an ex-

[57] P. 369. [58] P. 380.

perience of some Christians merely, but it enters into the definition of true Bible Christianity. It is a life made graciously possible to and divinely imposed upon every regenerate believer from the very beginning of his new life in Christ."[59] "A life entirely free from all conscious sin, both internal and external, has been made possible by grace and is conditioned on repentance and faith; and it is the privilege and duty of every regenerate child of God to live that sinless life."[60] "The ideal and normal state of the justified and regenerate believer is one of positive holiness and entire freedom from all known sin; but the actual state of believers, from regeneration to death, is one that makes it consistent for them to pray daily not only for 'deliverance from evil,' but for the 'forgiveness of sins.' But has no one ever actually come up to this ideal state, and attained to all that belongs to the divine sonship? Only one, we answer, the Lord Jesus Christ, in his human nature, and he never once confessed sin; nor, though he prayed often, did he ever pray for the forgiveness of his sins. Why has no one else ever attained the ideally perfect state? We answer: It is not because God has made it impossible, but simply moral free agents will not do all that they can do and ought to do." "But as God provided the atonement for the race as it was, and as he saw it ever would be, and not for a race that were morally all that they could be and ought to be, so Jesus Christ wrote an ideal prayer, not for those who were all they could be and ought to be, but for those whom he knew were not, and for all time to come would not be, all that they could be and all that they ought to be."[61] "If one Christian seems to be less perfect at his regeneration than another it is because one sinner differs from another in his antecedents and in what he is at the time of his regeneration, and not because God does a less thorough work for one than for another."[62] "Regeneration is, like all God's acts, perfect and complete of its kind, and that God therein does all that, in the nature of the case, needs to be done or can be done, instantaneously to effect the radical or thorough salvation of the penitent and believing sinner."[63]

Here is a description of the normal state of the regenerate. It is not "an experience of some Christians merely." It is the "duty of every regenerate child of

[59] P. 412. [60] P. 419. [61] P. 457. [62] P. 317. [63] P. 232.

God to live that sinless life." This "normal state is one of positive holiness." Yet, he says, no one but Christ lived up to this standard. In one sentence he says it is the experience of not "some Christians merely;" in another he says, no one but Jesus Christ measured up to this standard, or ever will live up to it. How can it be the experience of "some Christians" if Jesus was the only person who lived up to this standard? And then he assigns the reason why it is not lived up to, "simply moral free agents will not do all that they can do and ought to do," which means that Christians could, if they would, live perfectly sinless from the dawn of their religious life, so that he need never pray, "Forgive us our sins." This, he says, is their "duty," and the reason assigned for their not doing so is because they "will not." That is, they deliberately choose not to do their duty—that which is now binding and obligatory upon them, yet they are regenerate Christians, but this disobedience makes them "abnormal," but does not cost them their regenerate state. Alas for such a theologian! These abnormal Christians for which he has no Scriptural authority are rebels and not sons of God. He says these abnormal regenerate believers are required to be sinless from the beginning. There is only one meaning possible to this statement, namely, free from all sin, "both internal and external." Yet in defining regeneration as dominion over sin, and sanctification as the uprooting of all sinfulness and sin "in sight," he leaves a "residue" of sin not in sight to be removed by several instantaneous sanctifications, yet he

insists that God requires sinlessness from the very beginning.

SINLESSNESS.

Sinlessness more properly means having been tested and never sinned. Consequently Mr. Wesley avoided the terms. According to this theologian, his regeneration and sanctification leaves the soul still sinful, then how can it be sinless "from the beginning?" He insists that it is the duty of every child of God to live that sinless life—yet he says no one has, and God knows he will not, live this normal regenerate life (except Jesus Christ). If he denies the existence of sin in the spirit nature subsequent to regeneration and sanctification, if it has no existence in consciousness, and the soul is sinless when this twofold work is wrought, and capable of continuing so from the beginning, how is a regenerate-sanctified soul conscious of having dominion over sin? And what does he mean when he says "Experience proves that the regenerate Christian soon discovers that there is much that his own heart calls sinful in him and about him," if a regenerate soul is sinless from the beginning, and it is his duty to continue so? He falls into the common practice of misrepresenting the advocates of entire sanctification and then undertakes to disprove the misrepresentation. He says:

MISREPRESENTATION.

"One of the most common and significant of all definitions of entire sanctification is 'salvation from *all* sin.' As this phase carries along with it the implication that the 'salvation from sin'

that takes place in justification and regeneration is only partial and incomplete—that there is some sin, then seen and known from which the soul is not then saved—the definition is not free from objection."[64]

Will the Professor please quote a single standard theologian who teaches sanctification as a work subsequent to regeneration who implies that any sin remains "then seen and known" at regeneration? Does he not know that they teach that the "discovery" of inbred sin is a surprise to them, and that they need to have it explained to cause them not to lose their faith. If he is answering a few erratic teachers let him say so, but if he is answering Wesley, Clarke, Watson, Benson, Pope, Raymond, Miley, etc., I challenge him to find a hint at the existence of sin "then seen and known," in any of their writings, at the time of regeneration.

Again, he says, "To see sin is, for a believer, to turn from it at once and to be delivered from it by divine grace at once."[65] What does he mean by "to see sin?" Does he mean the temptation, the act, or the manifestation of "the sin of nature," or does he refer to infirmities? If he means temptation, he is correct. If he means infirmity it must be corrected by recognizing certain mental laws. If he means a sin of ignorance, the moral character of which is discovered later than the act, he omits forgiveness as essential; but if he means a transgression of known law, he does not treat it Scripturally; and if he means the sin of nature—depravity—his treatment will avail him nothing until he has experienced what

[64] P. 402. [65] P. 406.

he calls "a different act to cleanse and purify the sin-polluted nature."

Again he misrepresents the advocates of a second distinct experience called entire sanctification. He says:

"There is a strenuous effort on the part of those who hold the view of entire sanctification, now under consideration, to find a middle ground between sin and salvation, between serving God and serving the devil, between Divine acceptance and Divine condemnation. They describe a kind of '*saved* sinner' (that is, one who is not 'saved *from* all sin,' but 'saved *in* sin,' in some sin at least), a kind of 'condemned son' (that is, one who is unquestionably a child of God, but under condemnation on account of a residue of sin which still clings to him, or rather which he still clings to). But such a middle state is both illogical and unscriptural."[66]

Again we challenge any such teaching being found in the standard writings of the Church. I know of none who even allow for the "semi-willful" sins he says is permissible without forfeiting a place among the sons of God. Mr. Wesley's definition of a child of God is accepted by them all. "Even babes in Christ are so far perfect as not to commit sin." They do *not* advocate "a middle ground between sin and salvation," but they say that the experience of the believer is not an abiding one because he is frequently overcome by his own deceiving nature. They frequently quote "He will save His people *from* their sins," and never advocate that the regenerate Christian is "saved *in* sin," but though "saved *from* sin" he is not saved from the existence of "inbred sin," which is the sin over which regeneration gives dominion. Nor

[66] P. 424.

do they teach "a kind of condemned son," or that the condemnation "on account of the residue of sin" is personal, but judicial. Nor do I know one who teaches that the believer willfully "clings to" his depravity; but they do teach that the uncleansed nature—including the affections—cling to those things under which they were developed, and need cleansing to change completely the currents of the affectional life, so that no desires shall arise from the affections contrary to the will of God. All this is wholly gratuitous and need not be answered.

Again, he says:

"'These things write I unto you, that ye may not sin,' saith the apostle; and yet he very well knew that sinning was an easy possibility to the children of God, and that many of them would sin. 'And if any man sin'—what then? Say to him that, in his merely regenerate state, this is normal and characteristic of the child of God."[67]

Can he never cease to misrepresent? Who says that if a man sin in his regenerate state we are to say that "this is normal and characteristic of the child of God?" Again, I ask for a standard author who teaches any such thing. There is not one, and yet the book abounds with such misrepresentations. Either he has not read Methodist standards, or he is not representing them as he has read them. No writer recognized as a standard theologian has ever said that sinning "is normal and characteristic of the child of God."

Again he says, referring to Paul's statement in 1 Corinthians, iii, 1-3:

[67] Pp. 427, 428.

"Can it be conceived that Paul might have stated explicitly, and in full, the truths which some theologians represent him as teaching implicitly and inferentially in this passage? If so, he would have expressed himself somewhat thus: 'And I, brethren, could not speak unto *you* as unto spiritual, but as unto carnal, as unto babes in Christ; and indeed, my brethren, this is true of not you simply, but of *all merely* regenerate Christians; they are as yet but babes in Christ; and therefore I can not speak unto them as unto spiritual, but as unto carnal. For ye are yet carnal; and indeed, my brethren, that is true not of you only, but of *all* merely regenerate believers. For whereas there is among you envying and strife and divisions, are ye not carnal and walk as men? And alas, my brethren, such sins in some form or other are characteristic of all merely regenerate believers.' Can we conceive of Paul as writing thus? Surely we can not. But this is exactly what those who advocate the theory of 'sin in believers' under review say is implied and taught here." "Again, can we conceive of Paul as injecting another parenthesis thus: 'And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. . . . For ye are yet carnal; and indeed ye will and must continue to be carnal so long as ye are merely regenerate believers. Ye must experience another radical work of grace, a second cleansing; and then ye will cease at once to be babes in Christ, to be carnal, and will become spiritual. Then, and not till then, will envyings, strife, and divisions cease among you, for such things as these are "sins of believers;" they are characteristic of, and incidental to, your merely regenerate state.' Now if it be true that this passage does furnish Scriptural proof of such a doctrine of 'sin in believers' as that set forth above, then may we consistently inject into it just such statements as are found above. And if that was the apostle's thought, it is inconceivable that he should have failed to state it."[68]

Sometimes he reasons differently. He says:

"If it be true, therefore, that the Bible warrants the foregoing analysis of salvation into distinct and separate elements, it is also true that the Bible in many places utterly ignores its own distinctions. . . . This should warn us against making overnice

[68] Pp. 364, 365.

refinements in doctrine and being too confident and dogmatic in our distinctions and definitions of the elements of salvation."[69]

The use of the word "merely" as a prefix to regenerate in the passages quoted, is intended as a slur upon those who use the word regenerate in distinction from the entirely sanctified. Dr. Huntington and others so use it. It is intended to convey the idea that those who teach a second distinct work in sanctification minify regeneration to do so. We have already shown that these writers are the ones who minify regeneration, and allow for certain sins forbidden by the Word of God. It is rarely used by scholars, and is usually misleading when used. He can not prove his paraphases true. No standard theologian teaches that envying, strifes, and divisions in "some form or other," are characteristic of all regenerate believers. Nor does a sound exegesis sustain his reasoning as we will later show. The implication that those Corinthians were all carnal, and not at all spiritual, and would not be until they experienced "another radical work of grace, a second cleansing," is purely gratuitous. Paul never addressed carnal unregenerate sinners as "brethren in the Lord." Though carnal, they were brethren, and the true meaning of the word must be determined by the context. The "you" who are carnal Paul fed with milk and not with meat, because they were yet carnal. He would not feed unregenerate sinners with anything. There can be no question as to their regeneration. Paul says they were washed, sanctified. Justified

[69] P. 298.

in the name of the Lord Jesus, and by the Spirit of the Lord. He brings out the fact so clearly taught by the advocates of a second experience of entire sanctification, that those who are not thus sanctified are very likely to be overcome by the depravity of their nature and commit those sins which are theirs by inheritance. In no sense do the advocates of a second distinct work of entire sanctification hold that they are regenerate while manifesting those sins, but fallen from grace, and need renewal, and then the second grace. Though "babes" they were not unregenerate, but for the time being not in favor with God. The theory that a regenerate soul that sins needs another regeneration is not taught in the Scriptures; they need restoration. One never thinks of a second, third, fourth, etc., regeneration, but frequently those who have been regenerated need restoration from a fallen state. They did not retain their life because of these strifes, envies, divisions, though they were caused by religious and ecclesiastical questions. The whole Church was careless in dealing with the fornicator, and Paul condemns them for their carelessness, but at the same time commends them for qualities that are distinctively spiritual.

He says "it is inconceivable that Paul should have failed to state it," if they were all carnal until they received a second cleansing. Let us apply his method of reasoning. He insists that if all regenerate believers are carnal Paul would not have failed to state it, and says some of the Corinthian Church were carnal, and that Paul meant them when he referred to the strifes, envy, divi-

sions, etc. Let *us* paraphrase. And I, knowing that some of you are not brethren, clearly distinguish between those who are brethren and those who are carnal, for there are no carnal brethren. I write unto carnal professors, I can not even feed you with milk for ye are "dead in trespasses and sins;" ye are not only "yet carnal," but altogether carnal, for there is no carnality in the regenerate. The cause of your strife is "ministers through whom" you professed to believe. I write not these things to shame you, but to admonish you as my beloved "hypocritical children," for in Christ Jesus I "thought I begat you through the Gospel." If this, according to Professor Tillett, was the apostle's thought, "it is inconceivable that Paul should have failed to state it." The above is the consequence of his own method of reasoning. With him, Paul's own converts, his "beloved children" to whom he writes not to "shame" them, but "admonish" them, are either hypocrites or unregenerate men. Let him admit the depravity Methodism has always taught and he is at once relieved of his dilemma. These regenerate believers were "yet (in some measure) carnal," when it expressed itself it was in this form. Carnality will express itself when grace is low in the form in which it is inherent. These "babes" had not made the progress they should, therefore, they were exceedingly susceptible to yielding to their carnality—a universal fact. This sinning and repenting, which is the best thing he teaches in his book, is characteristic of the most of spiritual life in the Church, *but* neither Methodism, nor Scripture, nor the advocates

of a second distinct work insist this is essential, yet it is universal where normal healthy advance is for any reason retarded. Even if all he teaches is true concerning this Epistle, the existence of the strife, envy, divisions, etc., is a proof of carnality. Now, let him explain how Paul, addressing those carnal persons, calls them his "beloved children."

EXEGESIS.

In his exegesis of Galatians v, 17, he says:

"Now we do not believe that the aspostle is 'describing the state of believers in general when he uses these words,' but, on the contrary, the state of the unregenerate. It is the unconverted man alone that is so dominated by the carnal nature that he can not do the things which the Spirit of God convinces him he ought to do, and which he would do. Even if we allow that there are two contrary principles in the regenerate man—and we see no serious objection to allowing this—we must at least insist that the spiritual nature dominates the fleshly nature, and that the regenerate man, under the guidance and help of the Holy Spirit, can and does do the things he would."[70]

He introduces a term here which is unwarranted, namely, "ought," the reading is "that ye may not do the things ye would." The apostle does not concede that any regenerate man walks after the flesh and remains regenerate, but he does teach that the man who is yet in possession of the "flesh," though he does not obey it, "may not do the things that he *would*." The difference is here. What he "ought" to do is present duty, obligatory and mandatory, and should and can now be done. What he "would" do if he were not "yet carnal" or had

[70] P. 368.

not the lust of the flesh—those abnormal desires of the flesh—to contend with and overcome, is quite another thing. To not do what one "ought" to do produces condemnation. To not do what one otherwise "would" do, if differently conditioned, brings deep regret. It is the latter Paul is dealing with, and the Professor should not load down his argument with the word "ought." It is the two forces in conflict independent of all decisions on the part of the man which Paul refers to; the Spirit in the regenerate contending with the flesh. The warfare is not between the spirit of the man and the flesh, but the Spirit of God and the flesh, leaving the man to determine which shall conquer and lead him. "The Spirit desires to hinder you from accomplishing the things of the flesh (*i. e.,* those which the flesh desires to accomplish); on the other hand, the flesh antagonizes you when you are eager to do the things of the Spirit." The conflict is the same as Romans vii, 25, but the subject is different; one is under the dominion of sin, the other is partially held by the presence of the power whose dominion regeneration has broken. Does he deny the existence of carnality in the regenerate? What is "the sin of nature—depravity"—of which he frequently refers, but carnality? At least Paul so understood it. Can he for a moment believe that one is as free to do what he would with this depravity as without it? If he is, then depravity is no special disadvantage, and its removal instantaneously or gradually is of little importance.

In Romans vii, the unregenerate man does the things

he would not. In Galatians v, the regenerate man does not the things he would. The cause is the same, but the degree of bondage is different. Ye may not do the things that ye would, does not mean that ye do the things ye would not; the difference between a regenerate and an unregenerate man.

A CONUNDRUM.

Every opposer of holiness as a distinct experience subsequent to regeneration has a conundrum to submit which he thinks ends all controversy, and rules the second experience out of court. The Professor has his. He says:

"Inasmuch as in the entirely sanctified original or inbred sin has been entirely destroyed, it can no more be in them even though they fall away from their sanctified state. And supposing that one entirely sanctified should fall into the state, not of the unregenerate, but of the 'regenerate unsanctified,' it is pertinent to inquire what indwelling sin then remains in him. Not 'acquired depravity' that was taken away, according to this theory, by regeneration; not original sin—that was ENTIRELY *destroyed* by his 'sanctification,' and no subsequent fall could bring *that* back again. He is then without any sin *in him*, and yet he is unsanctified."[71]

A splendid guess that! Profound reasoning. It should send the second blessing theory to limbo, and it would with many an ignorant soul, and no doubt be perplexing to those who have the experience without a clear philosophy of it. Bravo! Professor. Speculation, and neither reason nor experience comes to your rescue. Vain speculation. If some of your premises were true it would be splendid reasoning. Had you traveled this pathway

[71] P. 416.

with bent head and bleeding heart, your statement would be valuable as an experience, and could be somewhere related to a sound philosophy of the Christian life. But, alas! it is none of these.

In the first place, where is the proof that an entirely sanctified soul in whose nature "original or inbred sin" has been destroyed, falls away into a "regenerate, unsanctified" state? The Professor does not believe in such a state, he says that regeneration and sanctification are coterminous, therefore, he can not believe in such a state. Where does he get the idea, then, that one entirely sanctified falls into a "regenerate unsanctified state?" Such a soul must fall by omission or commission, for his faith and love are perfect and he would not fall so as to lose his sanctification by any infirmity of mind or flesh. The will and heart being normal they do not commit sin, the heart being pure it is cleansed from original sin. There is only one possibility in such a case, that is to disobey. So his suppositious case falls to the ground. Second, the act of sin which would forfeit purity, holiness, entire sanctification, would be purely subjective first, and it would defile the nature before the act expressing the defilement could be known. The depravities of mind and body still retained after entire sanctification, intense or otherwise, according to the manner and time of their development, would be the channels through which the sin would be manifest and find its expression. This sameness of form of manifestation leads frequently to the belief that it was only dormant by virtue of its manifestation through a

familiar channel. Sin itself is an act of choice producing an attitude of self toward moral law. This attitude of self may become the dominant power governing one's life. The hereditary form is specific, the sin is universal. The groovings of mind and body as the channels through which sin manifests itself, makes the returning manifestation similar to all former manifestations so that a conscious defilement of the pure soul can alone account for the returning manifestations of that which had consciously ceased with the divine act of sanctification. Without this conscious act, defilement could not exist, and without the defilement the manifestations could not, and do not exist. Without the manifestations there are no evidences of a "fall;" therefore, the Professor's suppositious case falls to the ground.

It is hardly fair to a reader to place him where he must accept a word in its full meanings, when it has more than one, if the reasoning does not admit of its several meanings. Original sin means more than the first sin. Were we to adhere to this meaning we would have to look to Satan for original sin instead of to Adam. Original sin may be the original act, but it implies an act which can not be repeated in the form which Adam stands towards it. He not only committed an act which produced personal guilt and tainted his own nature, but he entailed a depraved nature upon the whole race. When we are sanctified wholly it does not destroy the method of procreating, nor bestow a purified, entirely sanctified spirit to our offspring. The sanctification of our natures

is gracious, a work wrought directly by the Spirit of God, and it is conditioned and dependent. We may bestow an exalted natural type as the result of grace working upon our natures, but spiritual life is not procreated, in every instance it is the gift of God. In the light of these facts, "no subsequent fall could bring back *that* again" which was removed in entire sanctification. But personal depravity as the result of unholy choice may return, and need not necessarily be as intense as that from which one was delivered as the type inherited by procreation. The entrance of the defilement is a fact of consciousness, as is also the loss of purity, and few souls who have really experienced sanctification can long endure the change without going very far away from God, or hastening to the cleansing fountain which again restores the spotless purity. The Professor has nothing on which to base his speculation. He does not believe that any one is "entirely sanctified" in this life. He has only a theory. He says the entire removal of depravity, if "it reaches the zero point" is "probably known only to the omniscient mind of God," "it is not a subject of consciousness." Then entire sanctification can not be, unless it is conterminous with original sin.

Personally, I have never taught "acquired depravity" as something distinct from inherent depravity. I have only seen the possibility of an intenser, and not a separate depravity called "acquired" as the result of personal sin; therefore, with me, the statement about acquired depravity being removed at regeneration, or the only de-

pravity remaining after regeneration, has no value whatever. To one who understands the answer given above to the question about the pertinence of the inquiry "What indwelling sin then remains in him?" the statement "He is then without any sin *in him* and yet he is unsanctified," can have no force. It was a good guess, but only a guess. He says:

"The point we must now decide is this: Does the Bible teach, and Christian experience confirm the doctrine, that there is, subsequent to regeneration, a second radical and instantaneous work of Divine grace within and upon the moral nature of the regenerate believer, which must take place before death in order to his complete salvation from all sin? That this is the real and vital point at issue between the varying theories of 'sanctification' can, we think, be clearly shown. It is universally conceded that regeneration is a 'radical, instantaneous, and necessary work of Divine grace within and upon the moral nature of man.' The question here is whether a *second* work *of this kind* enters into the ideal of Christian life and experience which is set before us. It is not a question as to whether some regenerate Christians do not need a 'second radical and instantaneous work of grace,' for it would be conceded that many who claim to be regenerate do both need and experience such a work; and, having experienced it, they will call it 'sanctification' or 'the second blessing,' or whatever else they are taught by their spiritual guides and teachers to call it; but the question is whether all truly regenerate persons must experience such a work in order to be saved from all sin and to attain perfect love."[72]

Yes, the real vital point at issue is "whether a second work" enters into the ideal Christian life. His statement that "it is universally conceded that regeneration" is a "radical, instantaneous, and necessary work of divine grace" is rather sweeping. It would be nearer the bounds

[72] Pp. 406, 407.

if he had said it is generally conceded; quite a few believe regeneration is evolutionary and neither radical nor instantaneous. As to the distinction between "some regenerate Christians" and "truly regenerate persons" there is no such distinction in fact, and it is utterly unscriptural. The statement that "many who claim to be regenerated do need and experience a second radical and instantaneous work of grace" is conceding the point in question. If they are conscious that it is a second experience, they must have had a first experience. He says, "having experienced it they will call it 'sanctification' or the 'second blessing,' or whatever else they are taught by their spiritual guides and teachers to call it." One would think the persons above referred to came from the most ignorant classes, incapable of personally studying the Word, and that their teachers were incapable of expounding it; and, consequently both are deceived. Were this true the "many who both need and experience such a work" have the full benefit of "a second, radical, instantaneous work of grace." Let us see who those are who are among those who claim to be regenerated, but said they both needed and experienced this second work: Adam Clarke, John Fletcher; Bishops Asbury, McKendree, Whatcoat, Coke, Scott, Simpson, Janes, Hamline, Roberts, George, Peck, Foster, Thomson, Ninde, Mallalieu, Joyce, and Key; W. L. Watkinson, William and Catharine Booth, President Mahan, Wilbur Fisk, Wayland, Amanda Smith, Francis Upham, Lovick Pierce, Madam Guyon, Mrs. Jonathan Edwards, Margaret Bottome,

Alfred Cookman, Peter Akers, James Caughey, Hugh Price Hughes, William Arthur, William Butler; Drs. Hanlon, Fisk, Olin, Hibbard, Stevens, Ridgway, Dugan Clarke, Daniel Steele, William Taylor, Jabez Bunting; such exegetes as Meyer, Müller, Neander, Tholuck, Ewald, etc., and what shall I say more? Thousands of intelligent lesser lights have been convicted and sought and obtained this "second blessing properly so-called" through a prayerful study of God's Word without teachers giving it any name. They called it sanctification because it was that they sought as instructed by the Word of God. Will Professor Tillett frankly take the consequences of his inference and say that these teachers, linguists, world-renowned scholars, and spiritual leaders of the first rank only *"claimed* to be regenerate," but were deceived, and the "second radical, instantaneous work" of which they sung, prayed, preached and taught was only their true regeneration? Their regeneration did all for them the Scriptures promise. Who were *"their* spiritual guides and teachers" who taught them to call their second experience "entire sanctification?" To what length one may go to sustain a mere theory which would instantly disappear under the consciousness of the reality. These witnesses have influenced thousands where Professor Tillett influences his tens, and he must be treading upon very safe ground to sustain himself against their testimony.

Defining sanctification he says it "refers to that work of the Holy Spirit in co-operation with the regenerate spirit which separates the soul from sin, and carries on

and completes the work begun in regeneration."[73] It can not be true, then, that regeneration is the work "which separates the soul from sin." But he teaches that sanctification is coterminous with regeneration; then it can not be a work of "co-operation." He does not believe that any person is saved from all sin and made perfect in love in regeneration. Therefore, regeneration does not save from all sin. He limits its work to saving from all sin "in sight." In defining regeneration, he says, it "has to do exclusively with the sin of nature—original sin and the *habitus* of sin, or hereditary and acquired depravity." He says "experience proves that the regenerate Christian soon discovers that there is much that his own heart calls sinful in him and about him after his conversion, and that, instead of having then won the final victory over all sin, only the ascendency over sin was secured, and the real battle with sin is then but truly begun." The regenerate, then, are sinful. The question now left is: Is there an instantaneous, radical work of removal of all sin subsequent to regeneration? The previous array of witnesses says there is. Professor Tillett says they are mistaken. He, however, does not dispose of all sin—original sin—anywhere in his theory. He denies its sudden and radical removal on Scriptural grounds, and *strange to say,* without a hint of Scripture, insists that an instantaneous work must be wrought in death. He says, "We seem driven to the conclusion that if any considerable number of average Christians should

[73] P. 130.

be killed suddenly, as if by lightning, and go at once to heaven, they would be more perfect in heaven than they were at death." "But the Scripture 'proof texts' are wanting for establishing the doctrine that "the souls of believers are at death made perfect in holiness," and that death is "to free them perfectly from sin."[74]

One vital fact the Professor ignores entirely, viz.: No one can be an "average Christian" and be in the attitude of disobedience to the known will of God. Methodism has always taught that God reveals to the earnest believer the true nature of depravity by its conflict with the regenerate life, and that awakens a desire for complete deliverance from the inbeing as well as the guilt of sin, the dominion of which was broken by regeneration. The consecration required to comply with this demand awakens the antagonism of the "yet carnal" part of man, and frequently causes him to refuse to obey the clear light, walking in compliance with which is essential to the blood of Jesus Christ cleansing us from all sin. This has produced the mass of backsliders found everywhere to-day, and if they were suddenly killed by lightning they would enter eternity as rebellious souls and not as obedient children of God. It is such teaching as the Professor sets forth that hinders millions from entering into the full liberty of the sons of God. Many are strenuously overcoming by grace what God has made ample provision to have removed, expecting at death the deliverance that Jesus has provided for present experience in his own precious blood.

[74] Pp. 474-476.

And they will obtain that deliverance because they are not disobeying light, and are entitled to all the benefits Christ has secured to believers. The only bar to heavenly possessions is the presence of sin. No other defect can prevent admittance there, every other defect is lack and not antagonism, and all eternity can supply that lack.

ENTIRE SANCTIFICATION.

He defines entire sanctification thus:

"A state of sinlessness or 'entire sanctification.'"[75]

"That each grace singly and all of them together have reached a state of ripeness and maturity, it means *complete and perfect in all respects.*"[76]

"Sinlessness, entire holiness, the perfect life, that is the ever-advancing goal that is ahead of the regenerate child of God, and the progressive Divine-human work by which it is attained is what in most systems of theology is designated as sanctification."[77]

"To place the adjective 'entire' before the word 'sanctification,' and then make 'entire sanctification' represent a work subsequent to regeneration, by which the believer is 'saved from all sin,' may be all right so far as theology is concerned—for theology must coin many terms to represent its doctrines—but it must be borne in mind that such use of the two words together can no more claim to be Scriptural, than to make the simple word 'sanctification' represent such a doctrinal idea. If the term 'sanctification' or 'holiness,' therefore, whether used singly or preceded by 'entire" be used to designate the doctrine of the possible sinlessness and perfection of a believer, we should be careful to distinguish between the doctrine so designated and the meaning of the word, as defined above, in its strictly Scriptural sense."[78]

"1 Thessalonians v, 23: 'And the very God of peace sanctify you wholly.' Here the entire emphasis is on the word 'wholly' (holoteleis) which is not an adverb, but an adjective; it is a compound adjective, made up of two words, 'whole' *(holos)* and 'perfect' (*telos*). It means that wholeness or entireness or com-

[75] P. 402. [76] P. 405. [77] P. 138. [78] P. 263.

pleteness that is reached only at the end (telos) of a process; it means 'entire and final perfection,' and, as used here, it indicates that perfection admits of degrees."[79]

"If we have rightly interpreted these Scriptures, they teach that living the sinless and perfect life therein described is not an experience of some Christians merely, but it enters into the very definition to true Bible Christianity. It is a life made graciously possible to and divinely imposed upon every regenerate believer from the very beginning of his new life in Christ. To live that life is to 'perfect holiness in the fear of God.'"[80]

"The blessing which some believers experience subsequent to their regeneration, whether it be *a* second blessing or '*the* second blessing,' certainly marks a mighty change for good in their spiritual lives, and must therefore come from God." "Every one who is conscious of not being saved from all sin should seek and obtain immediate and instantaneous deliverance therefrom in penitence and faith, and this regardless of whether he considers that he has been previously regenerated or not." "It is a matter of secondary importance by what name we designate any work of grace, so long as we are being saved from all sin, made holy, perfect."[81]

"Some few have identified the higher life with a special and instantaneous experience, and made it a second radical work of Divine grace like regeneration, extirpating all sin, an experience which, if maintained, renders any subsequent experience of like nature unnecessary."[82]

"Is there no essential difference between the entirely sanctified of earth and the saved of heaven."

If sinlessness means never having sinned, then entire sanctification is never experienced by any fallen creature. If entire sanctification means perfect conformity to the perfect law and will of God, then it is not possible in this life. This author teaches that this sinlessness is not obtained in this life. He says, "Sinlessness, entire holiness, the perfect life—that is the ever-advancing goal that is

[79] Pp. 266, 267. [80] P. 412. [81] P. 417. [82] P. 420.

ahead of the regenerate child of God."[83] If it is the ever-advancing goal it is never reached. But he contradicts himself in this sentence, "We now come to consider the possibilities of the believer in the opposite direction, that of sinlessness and holiness, and here, whatever is possible to a believer is not only his privilege, but his duty."[84] Sinlessness is not possible in this life, according to this writer, consequently it is neither a privilege nor a duty. Yet he undertakes to teach an indefinite "entire sanctification." He identifies it with "Christian perfection." He says it is "quite impossible to keep these two phases or elements of Christian perfection (the negative, 'sinlessness,' and the positive 'completeness' altogether separate."[85] "We call that future life upon which the regenerate believer enters at death the sinless life."[86] I can not see how any one can take these statements on sinlessness and make anything else out of them other than it is not experienced in this life, and as entire sanctification is the completing process by which all sin is removed, entire sanctification is not experienced in this life.

As to "each grace singly and all of them together having reached a state of ripeness and maturity," this is indefinite. What is maturity of grace? When is grace mature? What about the folks killed suddenly by the lightning? and millions of others, and those who do not have time for grace to mature between regeneration and death? Grace is never mature. It may be perfect in the

[83] P. 138. [84] P. 399. [85] P. 402. [86] P. 490.

sense that its antithesis does not exist, but in no other sense forever.

He quotes a list of passages: 1 John iii, 5, 8, 9; Rom. vi, 6; Gal. v, 24; 1 John, i, 7, 9; 2 Tim. ii, 21; Titus ii, 14; Heb. x, 14; 1 Thess. iv, 3; 1 Thess. v, 23; Heb. xiii, 12 and xii, 14; 1 Peter i, 16; John xvii, 17, 19; 1 Thess. iii, 12, 13,—none of them referring to the act by which this work is wrought; and then says, "Do these Scriptures teach instantaneous sanctification? That entire sanctification, holiness, salvation from all sin, perfection, are all included in that ideal of religion which is set before us in these passages of Scripture, no one can doubt."[87] Why did he not quote some passages referring to the process, to discover whether the work of entire sanctification is instantaneous? I submit this proposition. Everything which is through faith is in the present tense and instantaneous. It is only necessary to examine some of these passages to see the fallacy of his reasoning. Take "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin," Rom. vi, 6. Is crucifixion a continuous process ultimately completed when spiritual maturity is reached, but under no circumstances reached before the end of this life? Paul speaks of it as an accomplished fact. "They that are Christ's have crucified the flesh with the affections and lusts." All spiritual blessings are received by faith; then they are inevitably instantaneous.

He fights his great battle with 1 Thess. v, 23. "And

[87] Pp. 410, 411.

the very God of peace sanctify you wholly." He says the word "wholly" (holoteleis) is not an adverb, but an adjective. Dr. Heinrich Meyer, pronounced by President Dwight of Yale University to be the "greatest New Testament exegete living," of whom Dr. Phillip Schaff says he is the "prince of exegetes," says of this word wholly, "it is an adverb of quantity, meaning in your entire extent—through and through." This arcords with the translation of the German Bible—"through and through." Dr. Strong sustains the same rendering. Dr. Daniel Steele, S. T. D., says, "1 Thess. v, 23, is a text which implies that the regenerate are not entirely purified, and that they may be in answer to prayer. . . . There is an important word, *holoteleis,* which is found nowhere else in the New Testament, nor in the Septuagint. It is an adjective in form with an adverbial meaning (Kuhner, 264-3). If Paul intended to pray that the Thessalonians might all be sanctified, there were three every-day adjectives which he might have used to express "all." He employed this unique term, meaning 'wholly to the end,' or 'quite completely,' because he had realized in his own experience the uttermost sanctification, and he saw that it was the privilege of every believer." "The body is sanctified wholly when its members are used by the rectified will only as instruments of righteousness unto God." Of Rom. vi, 6, he says: "The aorist here teaches the possibility of an instantaneous death-stroke to inbred sin, and that there is no need of a slow and painful process, lingering till physical death or purgatorial fires end the

torment." "We have looked in vain for one of the verbs denoting sanctification or perfection in the imperfect tense (which would teach a progressive work). The verb *katharizo* and *hagnizo,* to purify, is aorist, or perfect, as is also *hagiazo.* Our inference is that the energy of the Holy Spirit in the work of entire sanctification, however long the preparation, IS PUT FORTH AT A STROKE BY A MOMENTARY ACT. This is corroborated by the universal testimony of those who have experienced this grace."

This sinless life that he says with one breath is "the ever advancing goal that is ahead of the regenerate child of God," a "progressive divine-human work," in another breath he says it is "made graciously possible to and divinely imposed upon every regenerate believer from the very beginning of his new life in Christ;" it "is not only his privilege but his duty to live this life of "sinlessness and holiness." What is my duty is obligatory upon me *now,* then it can not be a progressive divine-human work. He makes Christian perfection to consist of sinlessness and completeness—accordingly there is no such thing as Christian perfection in this life.

CHRISTIAN PERFECTION.

He says:

"The perfect Christian will take his motto from the noblest of all inspired men, who said of himself when he was ready to be offered and the time of his departure was almost at hand: 'Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus,' etc. . . . 'Let us therefore, as many as be perfect, be thus minded.' (Phil. iii, 12-15.) This

is Inspiration's perfect definition of progressive perfection; a sin-forsaking, God-pursuing soul, who, ever conscious of his own imperfection, is ever pressing forward toward an ever-advancing goal that keeps ever ahead of him."[88]

"To free the justified and regenerated believer from absolutely everything to which the word 'sinful' may be consistently applied; and to bring him into the possession of every personal attribute to which the word 'holy' should be applied, and to a state in which perfect love for God and man shall reign supreme in his heart and life—that is the work of Divine grace, which may for our present purpose serve to define Christian perfection. This work is one of co-operation between God and man; the believer must do his part, and God will do His. We have then: (1) The work of Christian perfection; *(a)* negative, getting rid of all sin and sinfulness—discovering sin hitherto unseen and unknown, whether of omission or commission, and getting rid of it, and suppressing, to the point of utter extinction, whatever residue of 'depravity' may abide after regeneration; *(b)* positive, attaining all the moral virtues and Christian graces that are necessasy to completeness in Christ."[89]

"The word used for perfect *(teles)* being one that indicates *final* perfection as distinct from an earlier perfection."[90]

"As Dr. Thayer has pointed out in his New Testament Lexicon the word for perfection, which is here translated 'entire' *(holokleros)* means that 'no grace which ought to be in a Christian man is wanting,' and in that sense a believer may be perfect from the moment of his conversion."[91]

"Indeed, it is not only a possibility and a privilege, but an imperative duty to live the life of Christian perfection. . . . Nor is it an ideal that is impossible of realization."[92]

"Being a true Christian and having Christian perfection are one and the same thing."[93]

"All the power of God in heaven is pledged to help the man who is doing his very best—and that is Christian perfection."

"Christ is our perfect model, and Christian perfection is nothing more nor less than conformity to Christ. To have 'the mind that was in Christ Jesus,' and to do in each event of life that which Christ would do, were He in our place, is to be perfect."[94]

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[88] P. 326. [89] P. 401. [90] P. 404. [91] P. 405. [92] P. 437.
[93] P. 439. [94] P. 440.

"The soul that is perfect is a Spirit-filled soul."[95]

"Many seem to think that it is impossible for any human being to realize the ideal of perfection fixed by Christ. But when Christ says, 'Be ye therefore perfect, even as your Father which is in heaven is perfect,' the words 'even as' do not refer to degree as if the creature were commanded to be as perfect in degree as his Creator. . . . It means that he is to act in every relation and detail of life as God would have him act, and indeed just as God does act in the particulars named."[96] "That is, the Christian man who loves and treats his enemies just as God does his enemies, is, in that one particular as perfect as his Father in heaven. And if in every particular and detail of life the Christian does what God does, or what God would have him do—in other words, what Christ himself would do were he in the same circumstances—then he is a perfect Christian and is fulfilling the divine injunction to be perfect. This highest precept of the Gospel concerning individual perfection, it will thus be seen, points, not to any subjective instantaneous experience, but to an ethical perfection of daily life, made possible by practicing the law of love. Every true child of God can, and should, and must do this."[97]

"That is, the perfect man is defined as the man who, conscious of his own imperfection, is always pressing forward to higher heights in love, holier regions in saintliness, deeper depths in sacrifice, and wider fields in service for God and man."[98]

"Some professing Christians seem to be saintly 'in spots,' seem to exercise some virtues to perfection, while others are entirely wanting in their lives."[99] "Some professing Christians are saintly by spells."[100]

"The love that perfects must itself be perfect. By saying that love is perfect we simply mean to affirm its soleness and supremacy in man's heart and life." "In the interpretation of heaven that love is perfect which carries with it the whole man and all that he has and is. Its perfection is negative when no other object—that is, no creature, receives it apart from God or in comparison of him; and it is positive when the utmost strength of the faculties, in the measure and according to the degree of their possibility on earth, is set on him."[101]

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[95] P. 441. [96] P. 441. [97] P. 442. [98] P. 444. [99] P. 445.
[100] P. 446. [101] P. 453.

"The soul that is truly justified and born from above is saved from all sin then seen and known, is holy, sanctified, perfect—perfect, that is, as a *child,* and his growth may continue to be perfect at every stage; and while he may in a sense reach Christian maturity, yet his spiritual growth will 'go on unto perfection' forever. Perfection is a present law of life as well as an ever-advancing goal to every regenerate child of God."[102]

"God has made perfection (that is, Christian perfection, as it is defined in the Bible) to be our privilege and our duty."[103]

"His aspirations and prayers and ceaseless activities after perfection are the proof that he is perfect."[104]

"Nothing less than perfection, then, is the ideal of character and conduct set before the regenerate believer in the Bible as not only possible to him, but his privilege and his duty."[105]

"And yet, even though this be realized, there is still another different and higher perfection; that of perfect growth, ending in the perfection of maturity." "Let no Christian think that perfection is going to come to him bodily and instantaneously in one great blessing from heaven." "Christian perfection is ethical; it is living perfectly free from every sin and in the perfect discharge of every duty. And that life is made possible by divine grace, and it is his privilege and duty from the very moment of his conversion."[106] "There is no denying the fact that most believers are exceedingly imperfect, both before and when they come to their deathbeds."[107] "We can be made perfect here only by suffering."[108] "Even our highest perfection here is but imperfection compared with the holiness and perfection of the saints in heaven."[109] "Is there now, let me ask, any doctrine of Methodism . . . which has been a kind of 'storm center' in Methodist theology from the very beginning of its existence as a religious organization? Most surely there is, and has always been, one—and only one—the doctrine of 'sanctification' or 'Christian perfection.' "[110]

"Mr. Wesley never seemed to have realized that in adopting the theory of instantaneous sanctification with all its concomitants, he was introducing an element into his doctrine of Chris-

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[102] P. 455. [103] P. 458. [104] P. 463. [105] P. 463. [106] P. 464.
[107] P. 473. [108] P. 494. [109] P. 495. [110] P. 507.

tian perfection that was logically and theologically irreconcilable with the doctrine which he had been preaching from the beginning of his ministry."[111]

These extended quotations cover all his definitions of Christian perfection. He says the motto of the perfect Christian is, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. . . . Let us, therefore, as many as be perfect, be thus minded." Phil. iii, 12, 15. Of these passages, Dr. Steele says: "Let us now see what he means when he denies that he is already made perfect. The Revised Version 'made perfect,' or perfected, is a more accurate translation of the original than the adjective 'perfect' of the Authorized Version. All the Greek lexicons and annotators insist that this verb 'made perfect' here signifies 'complete my course,' just as the same verb is used by our Lord Jesus Christ in Luke xiii, 32. 'The third day I shall be perfected.' Does Jesus here disclaim moral wholeness and spiritual completeness and perfection? Certainly not. Neither does St. Paul. Both speak of finishing their earthly course without the most distant hint of any spiritual imperfection in themselves. In fact, St. Paul in the fifteenth verse of this chapter classifies himself among the perfect in these words: 'Let us therefore, as many as be perfect, be thus minded.' This can mean nothing less than a state of moral completeness and undoubted loyalty to Christ, the love of God being so

[111] P. 517.

fully shed abroad in his heart as to exclude all that is antagonistic thereto. He means what St. John calls 'the love of God perfected, casting out all fear that hath torment.' In the twelfth verse St. Paul disclaims perfection as a victor, since he has not finished his race and touched the goal; in the fifteenth he claims perfection as a racer, having laid aside every weight, and the sin which doth so easily beset."

He defines Christian perfection as "getting rid of all sin and sinfulness." He leaves off "in sight," which he uses in connection with sanctification coterminous with regeneration. Here the terms are unlimited, "all sin and sinfulness." He uses an unscriptural term to describe its removal, viz.: "Suppression to the point of utter extinction." St. John says "The blood of Jesus Christ cleanseth us from all sin." The Professor says we suppress all sin to the point of utter extinction. I ask, how does he know that? Concerning depravity he says: "If at any time it reaches the zero point, and becomes extinct, that point of time is not a subject of consciousness;" then how can he know that suppression "to the point of utter extinction" is reached, or ever will be reached. The Scripture nowhere teaches the suppression of sin to the point of utter extinction. It does positively state that regeneration gives dominion over "the sin of our nature—depravity." It as positively states "the blood of Jesus Christ" cleanseth us from all sin—the sin that regeneration gives us dominion over—but it nowhere teaches suppression to the point of utter extinction. I wonder how long this process of sup-

pression takes to end all sin? Thousands have tried it for scores of years and never saw anything like "the point of utter extinction," who in a moment had all sin removed by trusting the cleansing blood of Jesus Christ. Can Professor Tillett quote a single witness of any standing for intelligence and spiritual power who has suppressed all sin to the point of utter extinction? In all the literature of my acquaintance I do not know of one. Can he question the testimony of the cloud of witnesses I referred to? Their scholarship, piety, success, ability to analyze their states of consciousness, demand recognition. And especially, when he can not furnish such an array of scholarship, piety, and success in spiritual work to prove that all "sin and sinfulness is removed by suppression to the point of utter extinction." He can not prove his position by one single witness. Should he do so he would deny his own statement, "If at any time it reaches the zero point, and becomes extinct, that point of time is not a subject of consciousness." If this statement is true, we can safely call for the witnesses with not a hope of response. He admits a residue of depravity "after regeneration," but can furnish no proof of its removal by the method he suggests, because his method is anti-scriptural.

He again defines Christian perfection as "no grace which ought to be in a Christian man is wanting" and "in that sense a believer may be perfect from the moment of his conversion." We use a stronger term. In that sense a believer *is* perfect from the moment of his con-

version. All the graces of the Spirit are implanted at conversion, but none are perfect in conversion. The process by which the graces are perfected is the same as the one by which they began. Suddenly they were implanted, as suddenly are they perfected. Growth does not purify or cleanse a nature. A bee-stung apple continues to grow until mature, but never outgrows the defect. A diseased animal matures, but remains imperfect until death. Growth can only perfect that which is germinally perfect. That which prevents the perfection of the graces, can be suddenly removed, and then, they being perfected, spiritual growth will be normal, symmetrical, and in "the beauty of holiness."

Whatever may be his purpose, it is unbecoming to make these statements. "Some professing Christians seem to be saintly 'in spots,' seem to exercise some virtues to perfection." "Some professing Christians are saintly 'by spells.' "[112] As neither sentence is true, one can not divine the motive for such utterances treating on such an important theme. One can neither be saintly "in spots" nor "by spells." If so, I calmly ask for the proof.

He says: "Being a true Christian and having Christian perfection are one and the same thing." Every regenerate believer is a true Christian; therefore, the moment a man is regenerated he has Christian perfection. Yet he says, "Let no Christian think that perfection is going to come to him bodily and instantaneously in one great blessing from heaven." Christian perfection is

[112] Pp. 445-447.

ethical; it is living perfectly free from every sin and in the perfect discharge of every duty." Then, unless a regenerate man has not Christian perfection, being a true Christian and Christian perfection are not one and the same thing. If being a true Christian and Christian perfection "are one and the same thing," then Christian perfection is not ethical.

Again, he says, "all the power of God in heaven is pledged to help the man who is doing his very best—and that is Christian perfection." Is not a penitent soul in the agony of conviction seeking salvation "doing his very best?" Has he "Christian perfection?" Let him answer this question. "Christ is our perfect model, and Christian perfection is nothing more or less than conformity to Christ" (which is true, if he means having the mind and Spirit of Jesus Christ). Let him continue, "and to do in each event of life that which Christ would do, were he in our place, is to be perfect." Mr. Wesley has well said, "Indeed, my judgment is, that to overdo is to undo; and that to set perfection too high (so high as no man that we ever heard or read of, attained) is the most effectual (because unsuspected) way of driving it out of the world."

To retain regeneration one must live this life of Christian perfection, so says this writer. He says, it is "an imperative duty to live the life of Christian perfection," and then he defines that life, to "do in each event of life that which Christ would do were he in our place." What is duty is now obligatory, it is commanded. No one can knowingly disobey a duty and not sin. No one can know-

ingly sin willfully, and continue regenerate afterward, so that, according to this teacher whoever does not "do in each event of life that which Christ would do were he in our place," is not perfect—is not regenerate. Now I assert we can not do what Christ would do in any instance, nor what any one else would do, for there are not two moral natures exactly alike. We can have the same spirit, and according to our ability, do our "very best;" but our very best is not as Christ would do were he in our place. That which comprises personality must be regarded here. No two acts are, or can be, alike, even of the same person wrought at different times; such are the mutations inevitable here requiring new adjustments and changed conduct. I have no doubt it is impossible for the Professor to practice his own theory. Intellectual and physical limitations and disabilities would make the act less perfect than Christ's, if there were no moral discrepancies between them. He is correct in saying that he is to act in every relation in life as God would have "him" act, provided he means as the man *knows* God would have him act. Mistakes contrary to the will of God are made by the most Godlike, through ignorance of all that should be known to prevent them.

"His aspirations and prayers and ceaseless activities after perfection are proof that he is perfect." The man is perfect, then, who never reaches perfection.

He positively affirms that "we can be made perfect here only by suffering," and quotes Heb. ii, 10, where it says, "Christ was made perfect through suffering."

The implication is that he was made morally perfect through suffering. The Greek word here is *tĕlĕiŏō* and means accomplish, consecrate, finish, fulfill, perfect. Christ accomplished his work through suffering. No reference is made here to the spiritual perfection of Jesus Christ. As this writer is dealing with moral perfection, the quotation is irrelevant.

Anything is perfect which answers the end for which it was made. The only perfection treated of in the Scriptures as obligatory is perfection in love. Mr. Wesley states, "To be a *perfect Christian* is to love the Lord our God with all our heart, soul and mind, implying the destruction of all inward sin; and faith is the condition and instrument by which such a state of grace is obtained."[113]

"When I began to make the Scriptures my study (about seven and twenty years ago), I began to see that Christians are called to *love God with all the heart* and to *serve him with all their strength,* which is precisely what I apprehend to be meant by the Scriptural term 'perfection.'[114] Entire sanctification, or Christian perfection, is neither more nor less than pure love; love expelling sin and governing both the heart and life of a child of God." "There is no perfection of degrees." These passages set forth the true Scriptural definition of perfection—there is no other.

MATURITY.

To save his theory he introduces a "perfection of maturity," an indefinite something, not taught in the Scrip-

[113] Tyerman's Wesley, Vol. I, p. 444. [114] Meth. Mag. 1779, p. 434.

tures, having no lines of demarcation in consciousness, and no place in a sound philosophy of Christian experience, but always used by those who oppose a distinct instantaneous work of entire consecration and sanctification by faith subsequent to regeneration. Let its advocates traverse the plains of spiritual truth and locate it somewhere before they advocate it as a fact. He says, "Maturity, in so far as it indicates cessation of growth, is strictly applicable only where decay and death are applicable, and as decay and death have no place in the normal and ideal spiritual life, so maturity should never be used of the Christian life in any way to imply that spiritual growth has ceased in any sense."[115]

And yet, after this clear utterance, he says, "There is still another different and higher perfection, that of perfect growth, ending in the perfection of maturity."[116] Here is a plain contradiction. He does not refer to glorified bodies. If he did, it is a doubtful statement, as the bodies of the resurrected saints will be made what they are to be in the twinkling of an eye. Surely the mind will never reach the place of perfect growth, nor can our spirits. I wonder which of the two sentences he wishes to adopt, for they contradict one another. His implication that being a "babe" necessarily implies a long and gradual process of becoming a man in Christ Jesus is forcing a physical term to represent spiritual realities. Is there any law in the spiritual world to prevent one from becoming great spiritually soon after regeneration?

[115] P. 312. [116] P. 464.

Is God incapable of imparting the fullness of grace he so suddenly implants in regeneration? The biographies of the Church say he is able to do this, and they furnish an abundant proof. He says: "The blessing which some believers experience subsequent to their regeneration, whether it be *a* second blessing or '*the* second blessing,' certainly marks a mighty change for good in their spiritual lives, and must therefore come from God. Every one who is conscious of not being saved from all sin should seek and obtain immediate and instantaneous deliverance therefrom in penitence and faith, and this regardless of whether he considers that he has been previously regenerated or not." If he is familiar with the testimony of those who testify to having received the blessing which "marks a mighty change for good in their spiritual lives," he must notice that this mighty change is always accompanied with certain conditions which do not accompany previous blessings or subsequent ones. It is not "*a*" second blessing. They have thousands of blessings before and thousands after. It is accompanied with a deep conviction of remaining impurity, a complete consecration of everything to God, and faith in the all-cleansing blood of Jesus Christ. Preceding subsequent blessings there may be heart-searchings, testings of our consecration, indescribable hunger for more of God, *but no sense of inward defilement.* It is strange that an experience which he admits "must therefore come from God," and has so many reliable witnesses, should be accepted by him as a fact, and the conditions upon which it is obtained

be denied or ignored. This could not be, unless a theory and not an experience must be sustained. These witnesses are clear in their states of consciousness, and to imply that they were not regenerate before, is to awaken their pity for those who thus charge them. I know of no one obtaining this experience, which he says must "come from God," who was not very clear in the fact he was truly regenerate. It is one of the inevitable conditions always taught by those who teach "the second blessing properly so-called." If, as he says, every one not conscious of being saved from "all sin" should seek and obtain "immediate and instantaneous deliverance therefrom," whether he has been "previously regenerated or not," and the regenerate are not saved from all sin, according to his statement, but find the battle with sin has only commenced; then what we advocate he insists upon an "immediate and instantaneous deliverance therefrom,"—would not that be the sanctification subsequent to regeneration, which delivers from all sin Mr. Wesley and his friends advocate? If immediate and instantaneous it must be "by faith." And if one obtains this blessing and is cleansed from "all sin," is he not entirely sanctified? Every one denying the second work by faith in the cleansing blood of Jesus practically concedes the point somewhere in the discussion of the theme.

As no one can locate "maturity," would it not be well to obey the divine injunction and "go on *unto* perfection?" There is no end to growth, it only develops the properties belonging to the substance, the inherent qualities. Spir-

itual progress is everlasting, but perfection is an objective point clearly reached by some Bible characters. Maturity is only an accommodating term. Perfection is a reality. We are not commanded to be "mature." We are commanded to be "perfect." In the degree the being is made perfect, in that degree the actions will conform to the perfect example. The perfecting of our spiritual natures is under a different law from the one for perfecting our intellectual or physical natures. Time is essential for the last two, but not for the first. The spirit nature which is pure and made perfect in love, is as perfect as it ever can be in any complete sense. Perfect growth to a spirit nature is impossible. His doctrine of maturity is unscriptural and unphilosophical. A theory without a reason. He says, referring to

WESLEY'S TWO SERMONS.

"Among the expressions used to define that sin which is thought by many to characterize regenerate believers, are the following: 'Inbred sin,' 'sinful nature,' 'the being of sin,' 'the root of sin,' 'evil thoughts,' 'evil feelings,' 'evil tempers,' etc. Such sins as the spirit of 'resentment,' 'pride in the heart,' undue 'self-esteem,' 'love of the world, 'self-will in the heart, even a will contrary to the will of God,' 'loving the praises of men,' 'fear of men,' 'jealousies,' 'evil surmisings,' 'envy,' 'covetousness,' 'idle words,' 'uncharitable conversation,' and the like, are said to characterize believers who are 'merely regenerate.'"[117] "There can be no difference of opinion as to the necessity for a radical and instantaneous work of grace within and upon the moral nature of every man who is conscious of, or manifests the various sins enumerated in Mr. Wesley's sermons on 'Sin in Believers,' and the 'Repentance of Believers.'"[118]

[117] P. 356. [118] P. 418.

Dr. Huntington assails Mr. Wesley from the same standpoint. These two sermons have caused the opposers of the second experience of entire sanctification untold trouble. In every instance they misrepresent him. Quoting from Mr. Wesley, Professor Tillett inserts in parenthesis the following ("that is, the sins which are above described as remaining in the regenerate").[119] This quotation is very misleading with such a sentence not in Mr. Wesley's statement, inserted without acknowledging the insertion. Mr. Wesley is referring to "our enemies," not "the sins" enumerated above. He does not call them "sins," he faithfully adheres to the singular number. In the very quotation referred to he says, "Although we may 'by the Spirit, mortify the deeds of the body,' resist and conquer both outward and inward *sin;* although we may weaken our enemies day by day, yet we can not drive them out. By all the grace which is given at justification we can not extirpate them." Who are the them, but "our enemies," and not "the sins" enumerated above? The two sermons will now be quoted from to sustain this proposition, that Mr. Wesley never alluded to willful self-determination to violate known law, but that state of nature in the regenerate which needs cleansing. He says:

"By sin I here understand inward sin, any sinful temper, passion or affection such as pride, self-will, love of the world, in any kind or degree; such as lust, anger, peevishness, any disposition contrary to the mind which was in Christ." The question is simply this, "Is there no sin in his heart, nor ever after, unless he fall from grace?" "But was he not then freed from all sin,

[119] P. 357.

so that there is no sin in his heart? I can not say this; I can not believe this. Because Paul says to the contrary."

"Will you answer, He that abstains 'from all appearance of evil' does, *ipso facto* 'cleanse himself from all filthiness?' Not in any wise. For instance, a man reviles me; I feel resentment, which is filthiness of the spirit; yet I say not a word. Here I abstain from all appearance of evil, but this does not cleanse me from that filthiness of spirit."

God's children "are daily sensible of sin remaining in their heart, pride, self-will, unbelief, and sin cleaving to all they speak and do." "The question is not concerning *outward sin;* whether a child of God can commit sin or no, we agree 'whosoever is born of God doth not commit sin.' Can Christ be in the same heart where sin is? Undoubtedly He can. Christ indeed can not reign where sin reigns, neither will He dwell where any sin is allowed." One says, "I felt anger to-day." Must I reply, "Then you have no faith?" Another, "I know what is good, but my will is quite adverse to it." "Every babe in Christ is saved from sin, yet not entirely; it *remains,* though it does not reign." "That believers are delivered from the *guilt* and *power* of sin, we allow; that they are delivered from the *being* of it we deny." "We are 'reconciled to God through the blood of the cross,' and in that moment the corruption of nature is put under our feet, the flesh has no more dominion over us. But it still *exists,* and it is still in its nature enmity with God." "A man may have *pride* in him, may think of himself in some particular above what he ought to think, and yet not be a proud man in his general character. He may have *anger* in him, yea, and a strong propensity to furious anger without *giving way* to it." "If the resentment I *feel* is not yielded to, there is no guilt at all." "He is not proud or self-willed in the same sense that unbelievers are; that is, governed by pride or self-will. Unregenerate men *obey* sin. He does not." "A man may be in God's favor though he *feel* sin; but not if he *yields* to it. *Having sin* does not forfeit the favor of God; *giving way to sin* does." "Though we readily acknowledge that 'he that is born of God doth not commit sin,' yet we can not allow that he does not *feel* it within—it does not reign, but it does remain;" "*feels* there is still *pride* in his heart;" "*feels self-will* in his heart;" "suppose he continues in the faith he fights against it with all his might, but this very

thing implies that it really exists, and that he is conscious of it;" "*love of the world,* this likewise even true believers are liable to *feel* in themselves." "He may *feel* the assaults of *inordinate affection;*" "the evil *root* remains in the heart." "Do we not feel other tempers, jealousies, evil surmisings, envy?" "Covetousness" with "pride," and "self-will and anger" *remain* in the heart," "even in them that are justified, a *mind* which is in some measure carnal," "a propensity to pride, self-will, anger, revenge, 'love of the world,' yea, and all evil, a root of bitterness, which, if the restraint were taken off for a moment, would instantly spring up; yea, such a depth of corruption, as without clear light from God, we can not possibly conceive. And a conviction of all this sin *remaining* in *their hearts,* is the repentance which belongs to them that are justified." "When we are justified" "it by no means is true that inward sin is then totally destroyed, that the *root* of pride, self-will, anger, love of the world, is then taken out of the heart."

How any one can read these passages and not see the clear distinction made throughout between feeling and acting sinfully, it is hard to understand; and how one can quote the evil itself without giving the relation it sustains, and then, contrary to the writer himself use the plural and call them sins, as though Mr. Wesley meant that one could commit these sins and be regenerate, is strange indeed. Mr. Wesley positively says one can not "commit sin," sin can not "reign," one can not "give way to it," it is not "yielded to," nor "obeyed," and be regenerate. He refers to sin "*remaining*" but not "reigning."

It is a great injustice to Mr. Wesley to set him forth as teaching that these dispositions, feelings, and tempers, are active, for he says they are not. They are *felt,* but not yielded to, and he made this fact the difference between the regenerate and the unregenerate. If in that first quo-

tation including the list of phases of sin he enumerates, Dr. Tillett had said, Mr. Wesley believes all these remain as a "root" in every regenerate heart, he would have truthfully represented what Mr. Wesley taught, and what millions of Christians experience. All his argument based upon the theory that these sins can be active in the regenerated, and that they form a basis for a second work of grace, is wide of the mark. Not a single theologian recognized by the Church teaches any such doctrine.

Mr. Wesley uses the plural in referring to the "sins of omission;" the many things an unsanctified soul does not do, because of his state he is omitting many things a fully sanctified believer could and does do. He also refers to knowing what is good, but his "will is quite adverse to it." This is what Professor Janet calls "semi-will," nothing decided. "To intend to do a thing is to have such an idea yet undecided." There is a difference between being adverse to doing a thing, and deciding not to do it. The adverse feeling must obey the clear reason. We have both in the regenerate, but the regenerate do not yield to the adverse feeling.

HISTORY MISREPRESENTED.

He implies that Mr. Wesley was led to adopt the theory of an instantaneous sanctification from some who professed it. He says:

"But it is a fact of curious interest that, while Mr. Wesley in the first instance derived his high and holy ideal of religion from studying the Bible, and then applied that ideal to the experience, character, and life of himself and others, pressing all up

to the Bible ideal, his ideas of *instantaneous* sanctification were derived first from certain Methodists professing to have experienced it, and then the Bible was examined to see if it taught the doctrine. He thought it did, but the exegesis by which the Bible was thought by him to teach it is considered by many as strained and unwarranted."

For proof of this he cites the reader to Wesley's sermon on "Patience" and Tyerman's "Life of Wesley," Vol. 2, pp. 417, 444, 461.

In the sermon on "Patience,"[120] Wesley says that forty-five years before several came to him to relate their experience, and that it was "exactly similar to the preceding account of entire sanctification." Others came next year in Bristol and Kingswood and gave him "exactly the same account of their experience." He examined all the society in London at the Foundry, and discovered that six hundred and fifty-two members were exceedingly clear in their experience, and "of whose testimony I could see no reason to doubt." The work continued, and every one of them "declared that his deliverance was *instantaneous*." "Had half of these, or one-third, or one in twenty, declared it was gradually wrought in them, I should have believed this with regard to *them*, and thought that *some* were gradually sanctified and some instantaneously." He then asks the question, "How may we attain to it?" and says: "First, believe that God has *promised* to save you from all sin, and to fill you with all holiness; secondly, believe that he is *able* thus to save to the uttermost; thirdly, believe that he is *willing*, as

[120] Sermons, Vol. II, p. 222.

well as able to save *you* to the uttermost, to purify you from all sin, and fill up all your heart with love. Believe, fourthly, that he is not only able, but willing to do it *now.* Not when you die, nor at any distant time; not to-morrow, but TO-DAY." Mr. Wesley's reason for this was not his own uncertainty. From the beginning, in that sermon preached in his thirtieth year on "The Circumcision of the Heart," he positively advocated that the work of cleansing and sanctifying was "by faith." Finding "the Scriptures are silent" upon the subject of the instantaneousness of the work, "because the point is not determined, at least, not in express terms," he allowed a few who desired to tell him their experience to do so, and so he examined thousands, not to determine whether the work of entire sanctification was *instantaneous,* but whether it might not also be wrought *gradually. He never questioned instantaneous* sanctification from the time God "strangely warmed his heart." But, desiring only the truth, he said "if one in twenty had told him it was *gradually* wrought in *them,* he would have believed this "with regard to *them,* and thought that *some* were gradually sanctified and *some* instantaneously." In forty-five years he had not found one, and neither can Professor Tillett find one who experiences what he teaches, in forty-five years. His statements are not true, that Mr. Wesley was led to believe in "*instantaneous* sanctification" "from certain Methodists professing to have experienced it, and then the Bible was examined to see if it taught the doctrine." In a letter to Bell and Owen, Mr.

Wesley said: "You have over and over denied instantaneous sanctification to me, but I have known and taught it above these twenty years."[121] This shows that he had advocated this experience since 1740 at least. He formed his first society, July 20, 1740, with nineteen members. It was May 28, 1738, when he felt his "heart strangely warmed," after his return from America. February 6, 1756, he said, "About seven and twenty years ago" viz., 1729, "I began to see that Christians are called to *love God with all their heart and serve him with all their strength;* which is precisely what I apprehend to be meant by the Scruptural term Perfection." He describes these times thus: "In the year 1729, *four* young students in Oxford agreed to spend their evenings together. They were all zealous members of the Church of England, and had no particular opinions, but were distinguished only by their constant attendance on the Church and sacraments. In 1735 they were increased to *fifteen,*[122] when the chief of them embarked for America, intending to preach to the heathen Indians. Methodism then seemed to die away; but it revived again in 1738."[123] "Many years since I saw that 'without holiness no man shall see the Lord.' I began following after it, and inciting all with whom I had any intercourse, to do the same. Ten years after God gave me a clearer view than I had before of the way how to obtain this, namely, 'By faith in the Son of God,' and immediately I declared to all, we are saved from sin, we are made holy, by faith. This I testi-

[121] Oct., 1762. [122] Six years. [123] Arminian Magazine, Vol. X, p. 100.

fied in private, in public, in print, and God confirmed it by a thousand witnesses. I have continued to declare this for thirty years."[124]

All this goes to show that Mr. Wesley from the beginning taught that sanctification, subsequent to regeneration, was instantaneous. He gave gradualism a chance for nearly fifty years to produce one witness. Had he found one he would have taught that *some* are sanctified gradually and *some* instantaneously. His position was "confirmed" by thousands of witnesses, and he never changed from the beginning.

Here Mr. Wesley makes a positive statement: "God gave me a clearer view than I had before of the way how to obtain this, namely, 'By faith in the Son of God,' and immediately I declared to all," etc., etc. Can any one familiar with the faithfulness with which God's dealings with men are recorded by Mr. Wesley, think for one moment that he would hide the instrumentality thus in a general term, and not mention that the instantaneous phase came to him by hearing some Methodists witnessing to it, if such were the case? *God* gave Mr. Wesley a clearer view, as he has thousands since, of how this experience is obtained; and "immediately" he declared it to all. Such was his humility at the time he wrote the above, and such his method of recording the steps in the development of the history of Methodism, that, had a few humble witnesses shown him the way, as Dr. Tillett says, he would have given credit to those humble souls, as he

[124] **Arminian Magazine**, Vol. XX, p. 563.

related the mission of those who came to him at Bristol and Kingswood. Without a particle of historic evidence, and with the above statement before him, it is inconceivable to me that the writer could make such a statement. "God gave" Mr. Wesley the vision of faith by which he obtained holiness, and he "immediately" *"testified* in private, in public, and in print" to its reality. Any one who has passed through this experience can not fail to see the steps taken by our honored founder, as the divinely appointed means to possess the experience, in possession of which, the *immediate* testimony is the inevitable consequence.

His exegesis is neither "strained" nor "unwarranted." He based it upon the true nature of faith, corroborated by his own experience.

MR. LUKE TYERMAN'S ERROR.

It is strange that Mr. Tyerman should fall into the error which leads Dr. Tillett to misrepresent Mr. Wesley. He says: "Wesley had held the doctrine of Christian perfection ever since the year 1733, but now for the first time (1760) he found people professing to experience and practice it. Yea, more, they professed to have attained to this state of purity in a moment, and by simple faith."[125]

Dr. Tyerman claims that this was the "first time" Mr. Wesley found people professing to experience and practice "Christian perfection." Let us see. In his sermon

[125] Tyerman's Life of Wesley, Vol. II, p. 417.

on "Patience," Mr. Wesley says: "Four or five and forty years ago, when I had no distinct views of what the Apostle meant by exhorting us to 'leave the principles of the doctrine of Christ and go on to perfection,' two or three persons in London, whom I knew to be truly sincere, desired to give me an account of their experience. It appeared exceedingly strange, being different from any that I had heard before, but exactly similar to the preceding account of entire sanctification. The next year, two or three more persons at Bristol, and two or three in Kingswood, coming to me severally, gave me exactly the same account of their experience. A few years after I desired all those in London, who made the same profession, to come to me all together at the Foundry." "In the years 1759, 1760, 1761 and 1762 their numbers multiplied exceedingly, not only in London and Bristol, but in various parts of Ireland as well as England."[126]

Mr. Wesley wrote this sermon on "Patience" in 1784 for the "Arminian Magazine." Forty-five years before would be 1739, when these persons came to Mr. Wesley and told him the experiences which were similar to his own account of entire sanctification. The next year (1740) there were others from Kingswood and Bristol, and subsequently many in London met him at the Foundry, whose testimonies he could not but believe. All this disproves Mr. Tyerman's statement that 1760 was the "first time" Mr. Wesley found people professing to experience "Christian perfection." Twenty-one years be-

[126] Sermons, Vol. II, p. 223.

fore this, according to Mr. Wesley, he conversed with witnesses. So this effort to prove that Mr. Wesley took up the instantaneous feature of entire sanctification later in life, falls to the ground. Mr. Tyerman is mistaken by twenty-one years, and Professor Tillett's argument based upon the mistake has no value, and his statement that "he was introducing an element into his doctrine of Christian perfection that was logically and theologically irreconcilable with the doctrine which he had been preaching from the beginning of his ministry"[127] is not true. Having shown that Dr. Tyerman was mistaken as to the time the doctrine of "*instantaneous* sanctification" appeared, the Professor's statement that it was "then" that he introduced for the "first time" that element of his doctrine "which has been the fruitful cause of serious differences of opinion among his followers from that day to this,"[128] is not true.

I should be glad to believe that the "serious differences of opinion" could be traced back to any mistaken theory of Mr. Wesley. The Professor is not denying an "opinion," but an experience, tested by the most certain methods of self analysis, and proven most satisfactorily by the witnesses. Many scholars who had an "opinion," and earnestly contended for it, quite contrary to what they now profess to experience, saw the mistake and sought and obtained, after the John Wesley fashion, "entire sanctification;" some of them are in the foremost ranks of scholars, linguists, and devout men. Like this

[127] P. 517. [128] P. 518.

author, they ransacked history, wrote books, argued, and evolved theories to no purpose. God has his way of leading men into the truth, and opinions and theories must be abandoned, and the simple way of faith must be followed at all cost.

Well has Mr. Wesley said, "If Methodism is overthrown, it will not be by the crude methods, or illogical teaching of the so-called 'holiness people,' but by the hands of polished clergymen who neither believe her doctrines, nor practice her polity. These are the 'unreasonable men' from which it must purge itself or fall by their weight."

THOMAS MAXFIELD AND GEORGE BELL.

Professor Tillett seems to follow Mr. Tyerman irrespective of the facts, taking everything he says for true. He says:

> "There is no epoch or event in John Wesley's whole career as a preacher and religious leader that so thoroughly tried his wisdom and grace as when Thomas Maxfield and George Bell—who had had, as we have seen, so much to do with starting the 'instantaneous sanctification,' or 'second blessing' movement—went off into fanaticism; got so 'holy' that they thought Mr. Wesley unqualified to teach them anything, because he was not himself 'sanctified,' began to create factions in the societies; presently got a 'third blessing,' and left the Church, with many of their sympathizers; and later repudiated the doctrine of Christian perfection altogether, and turned to preaching openly against it, one of them finally dying a rank infidel."[129]

It seems to have no value with the Professor that Mr. Wesley referred to entire sanctification as "the second blessing properly so called." In all his works,

[129] P. 530.

Mr. Wesley makes no reference to Thomas Maxfield and George Bell "starting the instantaneous sanctification movement." Such a journalist as Mr. Wesley would not have failed to notice it if such were the case. He mentions many other things concerning their fanaticism, but never charges them with starting any such "movement." Consequently the statement can have no historic value without some proof. A revival of entire sanctification was on hand when they joined Wesley. It "began" again in 1760 "after it had been nearly at a stand for twenty years." It was in its glow when Maxfield and Bell became fanatical. They said Mr. Wesley did not have the experience, but they never claimed that they were the originators of the instantaneous phase of it. He says "You have over and over denied instantaneous sanctification to *me;** but I have known and taught it (and so has my brother, as our writings show) above these twenty years." Mr. Wesley can not mean that Bell and Owen denied "instantaneous sanctification," for he commends them for teaching it. He says "I like your doctrine of perfection, or pure love; love excluding sin; your insisting that it is merely by faith; that consequently it is instantaneous, and that it may be now at this instant." The charge was that they denied that *he* had obtained "instantaneous sanctification." It was his opportunity to indorse their denial if he had not, and keep himself out of the hands of mad fanatics. What was his answer? "I have *known* and taught it above

* Italics mine.

these twenty years." Not I have known of it. Again, "I have continually *testified* (for these five and twenty years) in private and public, that we are sanctified as well as justified by faith." Mr. Wesley is not here defending what Bell and Owen believed and preached. He is defending *himself* against the charge that he did not possess and profess it. No statement could be more explicit, and it is strange that any one should say he never professed it. If Professor Tillett should say that he had "testified" to justification for twenty-five years, would he want us to be positive that he meant he had preached and taught justification, but had never experienced it? Then for above "twenty years" before the Bell and Maxwell trouble, Mr. Wesley had witnessed to holiness (or since 1741) as an instantaneous experience.

Of the many things Mr. Wesley charges Mr. Bell and Maxfield with, no reference is made to an instantaneous work other than favorably, and strange to say, if Mr. Wesley disapproved of the profession, why does Mr. Tyerman say that from this time he preached it more constantly? Professor Tillett would leave the impression that the instantaneous phase of Christian Perfection caused all this trouble and led to the disturbance in the societies. Mr. Wesley gives other reasons. "Supposing man may be as perfect as an angel; that he can be absolutely perfect; that he can be infallible;" "depreciating justification," "their antinomianism," their "lack of love to their brethren," "counting every man" who opposed them "an enemy," Bell's prophecy concerning the world coming

to an end on February 28, 1763; spurious claims of healing and attempts to raise the dead; these, and minor errors, caused the disruption which ended so unfavorably to its originators.

DID MR. WESLEY LET INSTANTANEOUS SANCTIFICATION "QUIETLY DROP?"

Dr. Tillett says, that "during the last twelve or fifteen years before his death," Mr. Wesley "let all insistence upon instantaneous sanctification quietly drop."[130]

Writing to his brother Charles in 1766, he said, "Insist everywhere on full redemption receivable now, by faith alone! Consequently to be looked for now. You are made, as it were, for this thing. Just here you are in your element. Press the instantaneous blessing, and then I shall have more time for my peculiar calling, enforcing the gradual work."[131] "I earnestly desire that all our preachers would seriously consider the preceding account (Rev. Alexander Mather's experience) and let them not be content, never to speak against *the great salvation,* either in public or private; and never to discourage, either by word or deed, any that think they have it. No; but prudently encourage them to hold fast whereunto they have attained, and strongly and explicitly exhort all believers to go on to perfection; yea, to expect full salvation from all sin every moment, by mere grace, through simple faith."[132]

(This was eighteen years after the Bell and Maxfield trouble, and eleven years before his death.)

In 1782 he wrote Miss Ritchie: "Honest John Brown firmly believes this doctrine, that we are to be saved from all sin in this life. But I wish . . . you would encourage him (1) To preach Christian perfection, constantly, strongly, and explicitly; (2) Explicitly to assert and prove that it may be received now; and (3) That it is to be received by simple faith."[133] (This was nine years before his death.)

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[130] P. 527. [131] Works, Eng. Ed., Vol. XII, p. 122.
[132] Ar. Mag., January 2, 1780. [133] Works, Vol. VII, p. 181.

"In the evening I exhorted them all to expect pardon or holiness *to-day,* not *to-morrow.*"[134] This was eight years before his death.)

"It will be well, as soon as any of them find peace with God, to exhort them to 'go on to *perfection.*' The more explicitly and strongly you press all believers to aspire after *full sanctification,* as attainable now by simple faith, the more the whole work of God will prosper."[135] (This was six years before his death.)

While preaching in the evening at Burslem "two declared, after bitter cries, that they knew their sins were just blotted out by the blood of the Lamb; and I doubt not but it will be found, upon inquiry, that several more were either justified or sanctified."[136] (This was four years before his death.)

In the Large Minutes revised and published in 1789 and sent out again in 1791, the year of Mr. Wesley's death, he says:

"You are all agreed we may be saved from all sin before death. . . . And if sin cease before death, there must, in the nature of the thing, be an instantaneous change; there must be a last moment wherein it does exist, and a first moment wherein it does not," "therefore whoever would advance the gradual change in believers, should strongly insist on the instantaneous." "Does not talking without proper caution, of a justified and sanctified state tend to mislead men; and almost naturally lead them to trust in what was done in one moment."[137]

I have inserted this first letter from John to Charles Wesley to show that Mr. Wesley thought him most capable of pushing perfection; and that four years after the Bell and Maxfield trouble he urged him to "push the instantaneous blessing." Eleven years before his death he urges the preachers to "strongly and explicitly exhort all believers . . . to expect full salvation from all

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[134] Works, Vol. IV, p. 573.
[135] *Ibid.*, Vol. VII, p. 184.
[136] *Ibid.*, Vol. IV, p. 656.
[137] *Ibid.*, Vol. V, p. 233, 237

sin every moment." Surely this is instantaneous. He wished Brother Brown to explicitly "assert and prove, that it may be received now," nine years before his death. The next year he "exhorted them all to expect pardon or holiness to-day." Six years before his death he wrote Freeborn Garretson to "press all believers to aspire after *full sanctification* as attainable now, by simple faith." Can anything be more instantaneous than "now?" Four years before his death he says some received the blessing while he was conducting an evening meeting at Burslem, and two years after, he revised and published his "Large Minutes," in which he says, "in the nature of the thing, there must be an instantaneous change," and that they "should strongly insist on the instantaneous change." This is sufficient, though more could be given to prove the above statement utterly unfounded. It is a piece of glaring historical inaccuracy which his Church ought to demand should be corrected. It has no excuse, for the statement was made to build an argument upon it.

KESWICK AND NORTHFIELD VS. METHODISM.

Professor Tillett gives his indorsement to the Keswick and Northfield teachings on Christian perfection in preference to Methodist standards, and says these movements have "some points in common with the Wesleyan doctrine of Christian perfection."[138] Sanctification for service by the power of the Holy Spirit,[139] has been the keynote of these movements. For the leaders of these movements

[138] P. 420. [139] P. 419.

this is a decided advance over their standards as they are mostly Calvinists. But he must not think for a moment that they would accept his definitions of sanctification, holiness, entire sanctification or perfection. They do not teach that sanctification and holiness are coterminous with regeneration and that a sinless life is the privilege of every regenerate believer from the beginning, that it is his *duty* to experience Christian perfection from the moment he is regenerated. On the subject of Christian perfection they have nothing "in common with the Wesleyan doctrine." One need only compare the teachings to be convinced. F. B. Meyer, a leader of the Keswick movement says:

> On this platform we never say self is dead; were we to do so, self would be laughing at us 'round the corner. The teaching of Rom. vi, 6, is not that self is dead, but that the renewed will is dead to self. The man's will says 'Yes' to Christ and 'No' to self, through the Spirit's grace it constantly repudiates, and weakens, and mortifies the power of the flesh."[140] This is exactly what Mr. Wesley taught regeneration did. H. Webb Peploe, another leader, says: "It is simply according to our faith that we receive, and faith only draws from God according to our present possibilities. These are limited by indwelling corruption; and while never needing to sin in the sphere of the light we possess, it is even taught at Keswick, as in every part of God's Word, that there are, to the very last hour of our life upon earth, powers of corruption within every man which defile his very best deeds, and give even to his holiest efforts, the nature of sin." "Every part of Scripture teaches the retention of corruption in man to the last hour of life."

Rev. R. A. Torrey, representing the Northfield teaching, says: "The baptism of the Holy Spirit has no direct reference to cleansing from sin. This is an important point to bear in mind for

[140] Pentecost Rejected, p. 31.

many reasons. There is a line of teaching on this subject that leads men to expect that if they receive the baptism of the Holy Spirit, the old carnal nature will be eradicated. THERE IS NOT A LINE OF SCRIPTURE TO SUPPORT THE POSITION."[141]

Like Professor Tillett, these brethren contradict themselves in their writings. Referring to "The Relation of the Baptism with the Holy Ghost to Preachers and Preaching," Rev. Meyer says: "You must be a holy man." "You must be cleansed." "By faith you are regenerated; by faith you are justified; by faith you are sanctified; by faith you receive the Holy Ghost." Where did he get the authority to transpose Scripture and quote Rom. vi, 6, as he has? His namesake, "the greatest living exegete," says the old man is destroyed, so does Paul, so did Wesley. The "old man" is not self. It is the "not I" of Gal. ii, 20. Paul clearly states this, "So then, I *myself,* with the mind serve the law of God; but with the flesh the law of sin."

Strange teaching this to be considered a favorable substitute for Methodism. If Professor Tillett has carefully studied the writings of Keswick and Northfield leaders, he can not but discover that on the question of Christian Perfection they not only have nothing "in common," but a good deal in pronounced opposition to the teachings of Wesleyanism. Campbell Morgan said at Northfield that they know nothing of a "second blessing," but a greater than Campbell Morgan taught the "second blessing, properly so called." For a dean of a theological Faculty in a Methodist University to compare a young,

[141] How to Bring Men to Christ, p. 106.

untried man with Mr. Wesley, to the disparagement of Mr. Wesley, is a piece of unwisdom not requiring any comment. Perhaps the next we will hear is that Rev. Campbell Morgan is a greater theologian than John Wesley. Does the Professor ever expect that any of the writings from Northfield or Keswick will become standards of theology in our courses of study for ministers, and if so, will he name the writer?

WESLEY AS A PREACHER AND THEOLOGIAN.

Professor Tillett gives John Wesley his due as a preacher. He says:

"It is all but impossible to rise up from the perusal of any of his sermons or other devotional writings without feeling an intense desire to be a better and holier man. This is the true test of a great preacher. . . . His sermons have the moral and spiritual consistency of a man who says 'I would rather be right than consistent; I would rather believe and teach that which I here and now feel to be the truth than to be continually stopping and asking myself whether this statement I am about to make or have just made, accords perfectly with what I have previously said and written! That is the kind of consistency we want to see in a preacher and religious writer, and that is just the kind of self-consistency we find in the writings of John Wesley. But uniform theological and doctrinal self-consistency—is *that* found there? And would we seriously detract from their true spiritual value if we should be compelled to say that it is not found there?" "Many of Mr. Wesley's followers have used his sermons as if they contained a logical and perfect system of Christian theology. To set him before the world, however, as a theologian, and as an authority in doctrine is to do him a great wrong and subject him to needless criticism. He has suffered greatly in this way at the hands of his friends." "If one should take up John Wesley's writings and examine them as if they were a systematic theology to find a logical and self-consistent

treatment of the doctrine of holiness, it would not be surprising if he should reach the conclusion that it is practically impossible to reconcile Wesley with himself, owing to the fact that his writings contains here and there statements and views that are incapable of being harmonized with statements and views found elsewhere in his writings." "He later in life gathered these writings together and republished them without alterations; and claimed they were self-consistent." "All the proof" necessary to justify this assertion that "entire dogmatic and theological self-consistency and harmony are not there"—is to point out the endless discussions that have been going on for a hundred years over the Methodist doctrine of Christian perfection."[142]

The inability of Professor Tillett to correctly set forth the history, theology, or philosophy of Methodism has been shown. He could hardly be expected to recognize a system of "entire dogmatic and theological self-consistency." A number of professed scholars are to-day seeking to prove that the Scriptures are not "self-consistent." Some of them occupy chairs in our Methodist Universities.

The revisers of the New Testament indorsed, almost bodily, Mr. Wesley's "Notes on the New Testament," adopting his translation, and thus keeping him abreast with the scholars of this age. Not a leading theologian down to Agar Beet, D. D., has questioned Mr. Wesley's theology as to its clearness and consistency. Thousands of scholars who have carefully studied his writings, and have experienced what he taught, have failed to discover any lack of consistency in his theological views.

Mr. Southey said in a letter to Wilberforce, "I consider Wesley as the most influential mind of the last cen-

[142] Pp. 510–513.

tury." Mr. Tyerman, his historian, says: "Such was his acquaintance with the New Testament, that, when at a loss to repeat a text in the words of the authorized translation, he was never at a loss to quote it in the original Greek."[143]

Mr. Wesley did not attempt what in modern times is called "Systematic Theology," though he was familiar with every system of theology in existence. Much of it was loaded down with superfluous argumentation. He was an exponent of the truth from an experimental standpoint. If the object of theology is to most intelligently state the truth concerning God and man, and their relations to one another, Mr. Wesley stands unchallenged as a theologian. His theology was the formulations of a wonderfully illumined spirit seeking to explain subjective phenomena upon the most vital themes in words of spiritual wisdom. Rightly interpreting the letter of the Word, his formula needed no changes as the truth it declared became subjective and experimental. Others tested its teachings, and a great cloud of witnesses gathered around him producing the most marvelous spiritual revival since Pentecost. The very doctrine which Professor Tillett claims he is inconsistent in teaching is the one to which he attributes his success and the success of those he gathered around him, viz., Christian perfection. Millions who never heard him preach, by studying his theology, entered into the same experience. He knew that a process of reasoning upon the doctrine without a spirit-

[143] Tyerman's Wesley, Vol. III, p. 656.

ual consciousness behind it is sure to be defective. He urged that it be set forth only to those who are panting after it, otherwise it would be "casting pearls before swine." The theologian of Christianity said "spiritual things are spiritually discerned." Critical reasoning, however superior, is not equal to the task of explaining or denying spiritual consciousness.

Professor James, of Harvard University, has elucidated this fact in his "Varieties of Religious Experience." He says:

"One can never fathom an emotion or divine its dictates by standing outside of it. In the glowing hour of excitement, however, all incomprehensibilities are solved, and what was so enigmatical from without becomes transparently obvious. Each emotion obeys a logic of its own, and makes deductions which no other logic can draw."[144] "I do believe that feeling is the deeper source of religion, and that philosophic and theological formulas are secondary products like translations of a text into another tongue." "When I call theological formulas secondary products I mean that in a world in which no religious feeling had ever existed, I doubt whether any philosophic theology could ever have been framed." "All these intellectual operations, whether they be constructive or comparative and critical presuppose immediate experiences as their subject matter. They are interpretative and inductive operations after the fact, consequent upon religious feeling—not co-ordinate with it." "The intellectualism in religion which I wish to discredit . . . pretends to be something altogether different from this. It assumes to construct religious objects out of the resources of logical reason alone, or of logical reason drawing rigorous inference from non-subjective facts."[145]

This last sentence explains several recent attempts to cast discredit upon Wesley's teachings on Christian perfection, all of which glaringly contradict each other. Drs.

[144] P. 325. [145] P. 431.

Huntington, Mudge, Boland, and Tillett only agree on one vital point, the "immediate experiences as subject matter" are lacking. They evolve theories "out of the resources of logical reason alone." And frequently they are exceedingly illogical.

Professor Fairbairn says: "It is a wholesome thing to remember that the men who elaborated our theologies were at least as rational as their critics, and that *we owe to historical truth* to look to their belief with their eyes."

Wesley valued theology for its spiritual fruitfulness. He found where Christian perfection was taught as he presented it, revivals followed. The theology of Drs. Huntington, Mudge, Boland, Tillett and a few others, is new, and wholly untried. Evidently none of them have produced a system of "entire dogmatic and theological self-consistency," as they are not agreed among themselves, and unfortunately, none of them can produce any witnesses to prove the soundness of their theology.

Bishop Simpson's words delivered in London at the Ecumenical Conference, 1881, are appropriate here:

"A half dozen students and tutors in the University studying the Word of God critically, believing it implicitly, and obeying it practically in every possible form of doing good. This was old-fashioned Methodism. Could such a spirit return to our colleges and universities, were all professors and students of like mind, what 'spirit and life' would soon be manifested in all our ranks! What a host of 'burning and shining lights' would soon honor our age."

Whatever the future may bring, Methodism has never had a division as to doctrine, and such a thing is only

possible by not having her doctrine on Christian perfection wrought into a spiritual consciousness.

Orthodox Congregationalism preached the New Birth in New England, and held fast to the doctrine of the Divinity and Deityship of our Lord. It accepted unregenerate men as candidates for its ministry and they failed to preach the New Birth. They produced a constituency who could not call Jesus Lord, by the Holy Ghost. They met in convention, those who had the spiritual consciousness, and those who had not, and Unitarianism was the result. This is our present danger. The fundamental doctrine of Methodism is being assailed by denying the soundness of its leader on the doctrine of Christian perfection. Many know nothing of it experimentally. In the last few years a restless spirit has taken possession of those who, heretofore, were content to be silent. They are seeking to dispose of the subjective, instantaneous phase of it; they say it is ethical, or gradual, or a false theory altogether. They ignore their superiors as to learning and spiritual achievement, and arrogate to themselves abilities that they are far from possessing. They have ceased to be silent and seek leadership. Many without experience find comfort for their remaining carnality. Three such writers have passed away, after bold attacks on Wesley and Christian perfection; one stating toward the end of his life, "If ever the devil had me do anything in my life, he had me write that book." They can only raise an intellectual constituency. Wesley left witnesses. They will do harm. The chill of their refined

doubt is stealing toward the heart of the Church. They oppose revivals. Meanwhile a large number which must be accounted for are seeking the truth from irregular sources. Must we repeat history and have a divided Church for the first time in our history over a doctrine which in the past brought together from all quarters of the globe, from every tribe and tongue, to the standard of Methodism, witnesses to Christian perfection as taught by John Wesley? I do n't believe it. The Church may, for lack of a Wesley to administer discipline, tolerate such for a while; but the cry of the heart for holiness will be heard in the skies, and God will raise up men after his own heart, who will feed the flock of God, and defend the faith of the fathers; not by flimsy honors mutually conferred, but by supernatural enduements and living witnesses.

There have been controversies "from the beginning" concerning the doctrine of holiness, but not among its theologians. Had Whitefield, who was not a theologian, joined Wesley on this point, he would have been permanently incorporated into the greatest evangelistic movement of the Christian centuries. His work wanes, while Wesley's grows. A theologian opposing Wesley's teachings on instantaneous sanctification from his own ranks, is a new thing under the sun. When Mr. Wesley found any of the preachers disinclined to believe his teachings, at his Conferences the matter was prayerfully discussed and the result for many years was recorded thus by him: "Nor do I remember that, in any one of

these Conferences, we had one dissenting voice; but whatever doubts any one had when we met, they were all removed before we parted."[146]

Mr. Wesley redeemed Arminianism and beautified it and 25,000,000 intelligent worshipers accept his teachings. He taught the doctrine of the divine provision for childhood, independent of Baptismal Regeneration. He overthrew the doctrine of Apostolic Succession, and raised a grander constituency than the Church which taught it. He met the confessional of Romanism with the Agape and class-meeting of the New Testament. Sacerdotalism received its death wound with lay preaching. He distinguished between the right of the Church to appoint, and the right of the Spirit to call ministers. His "Ecclesiastical History" and "Christian Library" of fifty volumes is of great value.

What doctrine was not touched by his ever active pen? He detected the error of the Moravians, though he received his spiritual quickening through their ministry. He exposed the Zinzendorfian error of an "imputed holiness." He overthrew the "five points of Calvinism," and exposed a false mysticism.

Of John and Charles Wesley, Bishop Mallalieu says, in his excellent work, "The Fullness of the Blessing," page 19: "So highly endowed by nature, so thoroughly cultured in the home and the schools, so rich in Christian experience, and both possessed of poetic genius and masters in theology, it is no wonder that the Wesleys have

[146] Works, Vol. VI, p. 499.

left as a heritage for all God's people such a collection of hymns as have never been excelled in the history of the Christian Church." Of those hymns, Mr. Wesley says:

"I do not think it inconsistent with modesty to declare that I am persuaded no such hymn-book as this has yet been published in the English language. In what other publications of the kind have you so full and distinct an account of Scriptural Christianity? Such a declaration of the heights and depths of religion speculative and practical? So strong cautions against plausible errors, particularly those that are now most prevalent? And so clear directions for making your calling and election sure, for perfecting holiness in the fear of God?"

After two centuries we have nothing superior to them. There is a spirit of truth in his theology and hymns which have made a Church and a history unparalleled since the early history of the Church. The glorious mysteries of faith were never more clearly taught and his theology is as close a reproduction of inspired thought as can be found. Has any other theology modified the theologies of Christendom as his has? Founded upon facts, no philosophy of Methodism can be sound which ignores the fact that under the earnest preaching of Wesleyan theology Methodism flourished as it has not, and can not where his theology is ignored, no matter what excuse is assigned for not preaching it. Methodism wanes where Wesley's theology is not preached explicitly, earnestly, constantly, experimentally.

When we have worked Mr. Wesley's theology and polity to their utmost test and find they fail, it will be time enough to deny their consistency and put professors in our theological chairs to teach new doctrines.

Preaching Wesleyan theology has produced a glorious history. Can the Professor prove that such preaching can not do so now? Mr. Wesley formulated his spiritual experiences into a theology, and those who have those experiences understand his theology. His theology produced certain experiences. It was those experiences which confounded other theologians. He revived the Pauline doctrines of justification, regeneration, adoption, sanctification, and the Johannine doctrine of salvation from the guilt, dominion, power and inbeing of sin by the blood of Jesus Christ. He restored the ethics of James's Gospel, and insisted that faith without works is dead. The facts are, Professor Tillett does not see any want of consistency in Mr. Wesley's theology except on the doctrine of entire sanctification. If he does, he has not said so. Has he tested the Wesleyan method of experiencing this grace? If not, he is not as sincere as he might be in arraigning it. If he assumes his reason is sufficiently sound to declare it false he is arrogant, and untrue to the spirit of Methodism.

Professor John M. Faulkner, of Drew Theological University, says: "Wesley was one of the greatest of theologians, standing side by side with these four, Augustine, Thomas Aquinas, Calvin, and Arminius." As Paul stood for Christianity, so Mr. Wesley stood for a sound Scriptural exposition of its doctrines. His was a combination of academic reason and a "knowledge of" God's "will in all spiritual wisdom and understanding," confirmed by personal experience. He was verily taught of

God. Consequently there is no waste of words, or efforts at literary finish, no aim to be logical and consistent; he had something higher—the truth. His theology was made a standard for Methodism, not because of a servile fear of Mr. Wesley, but because they knew it was the truth; and the only way Wesleyan theology can be set aside is for a holier man, closer to the Eternal, to give us a clearer vision of divine truth.

The Methodist Church is a living monument to Wesleyan theology, and trying to chip away its foundation stone is poor business for those who have said they have studied her doctrines, believe that they "are in harmony with Holy Scriptures," and voluntarily promised to "preach and maintain them." Could they enlarge, clarify, or bring out in new glory its doctrines and shed a greater light upon a solution of the great question of cleansing from sin, they would be honored. They have no zeal in urging others to embrace their negations; all their strength is spent in denying positive truth.

Like Paul, Mr. Wesley theologized his experiences because he believed the Bible was true. Mr. Wesley gives us a spiritual view of entire sanctification. Professor Tillett gives us an intellectual view. Mr. Wesley furnishes thousands of witnesses to prove his theory true. Professor Tillett none.

He is concerned about the "endless discussions" over the Methodist doctrine of Christian perfection. There are but two ways to end it. One is, to cease referring to it. To do this we must cease studying and preaching the

Word of God. The other is to satisfy the soul by finding the experience and lovingly tell others the way. Unless one is panting "like the hart pants for the water-brooks" for entire sanctification, but little can be gained by any discussion concerning it. We may silence witnesses, but we can not convince them that John Wesley was inconsistent, unscholarly, or unsound.

SHINE BY ITS OWN LIGHT.

He says:

"But Christian perfection is ethical; it is living perfectly free from every sin and in the perfect discharge of every duty. And that life is made possible to every regenerate believer, is made possible by divine grace, and it is his privilege and duty from the very moment of his conversion. That life does not need to be 'professed.' It shines in its own light, a light that grows brighter and brighter unto the perfect day."[147]

Most certainly an ethical life "does not need to be professed," that would be Pharisaism. But the true source of an ethical life needs to be professed, for many reasons. If his theory is true that Mr. Wesley got his idea of instantaneous sanctification from some Methodists who professed to have received it instantly by faith, how important, right or wrong, testimony must be! Lawyers may plead points of law before a judge, but clients charged with violating law establish their guilt or innocence by the testimony of the witnesses. Bishop Newman, referring to holiness, said: "The secret power of Methodism is not in her doctrines, for they are as old as the Lord. Not in her itinerancy, for it is as old as the Apos-

[147] P. 465.

tles. Not in her love-feasts, for they are as old as the primitive Church; but rather in the word of her testimony!"

It is not a good omen that, after one hundred and fifty years of marvelous growth under the preaching of entire sanctification, as taught by Mr. Wesley, and confirmed by a great cloud of witnesses of the most reliable character, the last twenty-five years have developed pronounced opposition to the preaching and profession of sanctification. The new theology has little to recommend it. It has no witnesses to its truthfulness, and in the meantime the Church has lost much of its spiritual life and fruitfulness.

Dr. Dale, the greatest English Congregationalist, and a thorough student of Methodism, said: "If Methodism had carried out its doctrine of entire sanctification in public as well as in private life, it would have effected the most profound and beneficent ethical revolution modern history has known." How ill it becomes our own teachers to oppose what great thinkers in other Churches, their intellectual superiors, deem as vital to our progress!

A life of "sinlessness" requires a sinless nature. Testimony to how such a nature is obtained is due to every one seeking the same standard of living. For myself, I do not care to use the term sinlessness. Professor Tillett uses it. To demand ethical perfection from the beginning as a divinely imposed duty, when he claims regeneration does not impart spiritual perfection, is to advocate a theology radically inconsistent. This Professor Tillett

does. To be ethically perfect one must be spiritually perfect.

He most thoroughly believes that regeneration is a real, radical, instantaneous change wrought in the moral nature of man. He insists upon fruits commensurate with the marvelous change, far beyond anything many require. To be consistent he should say "that does not need to be 'professed.' It shines in its own light." If his sanctification is more than ethical and effects any subjective change, it must be professed to be known, or it is inconsistent to profess what God has wrought in regeneration. One can not observe the tendency of the times without noticing that since entire sanctification has been neglected there is a growing tendency to not witness to regeneration. It would be foolish to call all the religious chatter of to-day testifying to a divine work wrought within. Not one in ten who talk to-day in religious meetings refer to any subjective change wrought by the Holy Spirit. We are congratulating ourselves on our ethics and ignoring the spiritual experiences.

If the *why* of a testimony is not a matter of consciousness with Professor Tillett, on what ground does he object to it? Had he the experience of entire sanctification as taught by John Wesley, he would know why those who possess it profess the experience instead of letting it shine "in its own light."

OBJECTIONS.

I object to the statement that it is "impossible" for God to love us while we are sinful.

I object to his contradictory definitions of holiness and sanctification, as something developed; belonging to every believer from the moment of regeneration; results from right volitions and virtuous acts; impossible to glorify God without it, the perfect test being "doing perfectly the will of the Creator," while he says his will is carried out imperfectly here.

I object to his theory which admits of no interval between regeneration and holiness, by which interval we are made conscious that regeneration gives us dominion over sin.

I object to his introducing a further radical and instantaneous work of grace subsequent to regeneration, for which he can provide no Scriptural name.

I object to his distinction between the "normal" and "abnormal" regenerate. It is not found in the Scriptures and has no warrant for its existence in fact. Also to his stating that the normal regenerate life was never lived by any but Jesus Christ.

I object to his admission of semi-willful sins in the regenerate state.

I object to the misrepresentation of the advocates of entire sanctification when he insists that they hold "there is some sin then seen and known" in the regenerate. Not a single theologian in Methodism teaches any such thing; nor that any man is "saved *in* sin."

I object to his definition of entire sanctification as unbiblical, and as contradicted by the greatest scholars, and his definition as of an impossible attainment in this life.

I object to his definitions of Christian perfection, because he contradicts himself as I have shown.

I object to his doctrine of maturity as unsustained by the Word of God, and as a contradiction of his own definition.

I object to his misrepresentation of Mr. Wesley's two sermons, "Sin in Believers," and "Repentance of Believers." His quotations should include Mr. Wesley's clear statement that these things were in the sensibilities and not in acts.

I object to his unhistorical statement that Mr. Wesley conceived his idea of instantaneous sanctification from certain Methodists professing to have experienced it. He examined several, not to see whether it was instantaneously wrought, but to see whether any obtained the grace gradually. He found none.

I object to his statement that Mr. Wesley dropped the "instantaneous phase of sanctification fifteen years before he died. I have proved the statement untrue; also that Thomas Maxfield and George Bell started the "instantaneous sanctification movement."

I object to his indorsement of schools of theology with no Church behind them, that are diametrically opposed to Methodism, while he disparages John Wesley's theology indorsed by Methodism throughout the world.

CONCLUSION.

"It is one of the fundamental laws of moral and spiritual order, that nothing can be fully explained by the exercise of the intellect alone."—Earnest Naville, Eternal Life, pp. 180.

"There are some truths, and these the most fundamental and vital, whose substance and form are unaffected by the vicissitudes of the ages. Like their Divine Author, they are the same yesterday, to-day, and forever."—Bishop W. X. Ninde, LL. D., Memorial Vol. pp. 102.

"Unity and holiness are the two things I want among the Methodists. Who will rise up with me against all open or secret opposers of one or the other? Such are in truth, all prudent, all delicate, all fashionable, all half-hearted Methodists. My soul is weary of these murderers of the work of God. O let us go through with our work."—TYERMAN'S Life of Wesley. Vol. 2, p. 564.

"The method of all the higher truths of religion is different, being the method of Faith; a verification by the heart, and not by the notions of the head." "Nothing do we need so deeply as a reinauguration of the apostolic faith, and the spirit which distinguished the apostolic age."—HORACE BUSHNELL, Nature and the Supernatural. Pp. 20, 33.

CHAPTER V.

My task is done; how well, the reader must determine. Subtle and dangerous assaults have been made upon our spiritual life which I have sought to expose and answer. An endeavor is made to have the Church ignore or distrust the subjective states wrought by the direct agency of the Holy Spirit, and witnessed to by Him. Sin is being treated as "unevolved animalism." Repentance is a mere change in one's thinking. Regeneration is misplaced by "evolution." The witness of the Spirit is called "misguided emotion," inspired by a legal and not a moral idea. Faith is circumscribed by finite, fallible, illogical reason. Incarnation takes the place of Redemption through the blood of the Lamb. Sanctification is denied in its various phases. Everything distinctively Methodistic is being questioned and the system of theology which cleared the moral sky of thousands of Christians in other folds, is being declared not self-consistent by its own teachers.

A spiritual dearth has come over us which can not be removed by liberal giving, nor explained away by the theory that this is "a transitional age," or that we are "cleaning up the Church records," or that "the trend of the times is towards ethics and sociology."

We have grieved the Spirit of truth and holiness with our intellectual chatterings and our arrogant interrogation points. We have demanded that Divine manifestations shall not transcend our reason, and denied God the right to make himself known through our moral sensibilities. We have suppressed almost to extinction our spiritual impulses; checked the flight of our imaginations; clipped the wings of our faith; doubted the supernatural; and required that nothing should be declared real in spiritual life that to us is not a matter of personal consciousness. Spiritual exaltations have been cast into the list of emotions. Our Discipline is a dead letter. Some of our Conferences report a decrease in membership. New England Methodism, where much of this new theology is born, is slowly dying. Revivals are scarce. An increasing proportion of our members dance, play cards, attend theaters, absent themselves from revivals, from evening church services, prayer-meeting and class-meeting. The Sunday newspaper is devoured before church service, and with many has displaced family prayer. In many pulpits fads, sensational subjects, and extravagant methods are used to catch the masses, and what few are secured are sent away less susceptible to real Gospel influences than when they came. For long periods sermons are preached without a single appeal to the sinner to accept Christ Jesus now. Lectures have supplanted Gospel services, and it is not uncommon for revivals to be postponed for trifling entertainments. Unregenerate persons have secured membership and position in official ranks, who know

nothing of the divine method of saving men, and are hindrances in soul-saving work. Doubt is frequently expressed concerning the inerrancy of the Scriptures; the Deityship of Jesus Christ; the facts of spiritual consciousness, and the power of prayer; while faith is declared to be intellectual weakness. We call it progress when wood, brick, stone and mortar are reared around our heads in beautiful proportions. We say we are emphasizing ethics. Where? Quite a few of our members gamble in business, and the Church frequently loses its influence in the community for years by one evening's questionable entertainment for raising money from a constituency surrounded by the luxuries of life. Several Churches do not have a single conversion in a year. Remarkable conversions are becoming rare. Candidates for our ministry are becoming scarce. Though the whole amount of our gifts increases yearly, it is in no reasonable proportion to the increase of our wealth; really our so-called financial progress is retrogression. Many more of our members are backslidden over withholding from God his due.

During the "Twentieth Century Thank Offering" we raised seven millions of dollars more than would have come through the ordinary channels of the Church, but where are the two million souls? With two years untrammeled by political agitation, and great financial prosperity, without a serious national calamity or a scourge to attract our time and attention, two millions of Methodists could not secure the conversion of one soul each as a net gain for Christ and the Church. Many of our preach-

ers have ceased to hold revival services at all. With some of our members the Sabbath is a holiday spent in visiting relatives, taking advantage of cheap excursions, and many of our business men travel on the Sabbath to our centers of commerce for business purposes. Our complicity with the rum traffic is a glaring sin, as by silence and political affinity we perpetuate this "sum of all villainies."

How can we explain this condition of things other than that our spiritual life is extremely low and still on the wane? What is our cure? Mr. Wesley said: "It has been the experience of Methodism from the beginning that the ebb and flow of the spiritual life of the societies are measured by the prevalence or suspension of experimental witnessing." Professor James writes up a part of our history when he says, "A genuine first-hand religious experience like this is bound to be a hetrodoxy to its witnesses, the prophet appearing as a mere lonely madman. If his doctrine prove contagious and spread to any others, it becomes a definite and labeled heresy. But if it then still prove contagious enough to triumph over persecution, it becomes itself an orthodoxy; and when a religion has become an orthodoxy its day of inwardness is over; the spring is dry; the faithful live as second-hand exclusively and stone the prophets in their turn. The new Church in spite of whatever human goodness it may foster, can be henceforth counted on as a stanch ally in every attempt to stifle the spontaneous religious spirit, and to stop all later bubblings of the foun-

tain from which in purer days it drew its own supply of inspiration."[1] This last clause states one of our difficulties; we have left the fountains of inspiration, and some of these modern herdsmen are seeking to fill them to the mouth with the rubbish of higher criticism, and denials of the faith; refusing to believe the witnesses, they seek to disprove their testimonies. Empty speculative babblings are uttered from pulpit, rostrum, and professor's chair, where positive truth should be uttered with the power of the Holy Spirit resting on the speaker, convincing, and not creating doubt. The people perish for lack of spiritual knowledge. We have tried these theories, and from a practical fruit-bearing standpoint they are failures. How can doctrines which minify or ignore the consciousness of sin and place it in the list of animalism; which ignore eternal punishment; which insist upon the dignity instead of the depravity of man; which slur subjective analysis and its discoveries; advocating a physical culture producing annually several murders; denying the atonement made in blood; producing no living witnesses,— how can such doctrines produce the glorious victories of the past, and fill the Church with spiritual heroes? Every true heart has a right to a conscious, personal fellowship with the true source of life, and no one can lead a soul in that direction who denies such fellowship. The priest of finite reasonings must as truly be set aside as the priest of ceremonialism. The Church whose members have a face-to-face view of God can not fail to be heard;

[1] Varieties of Religious Experience, p. 337.

the hungry souls of men need voices that speak to them from out of the unseen. This was the source of our early power; to this we must return if men hang upon our utterances for their deliverance from the bondage, power, and pollution of sin. What is written has been rewritten on the hearts of consecrated, trusting believers. They know the truth, and do not seek to be wise above what is written. From its secret springs with joy do they draw water from the wells of salvation. It is vanity to seek to be wise above what is written, and exceedingly disastrous to ignore it. This modern crime of making the Head of the Church inferior in his understanding of the Scriptures to some professed member of the body is blasphemy. We will no longer consent to such an insult to the intelligence of the other members of His body. It is a sin that may be forgiven, but it should be speedily and heartily repented of by an open repudiation of those utterances which must have grieved the Spirit of God.

The cry of ethics with its accompanying niceties of taste and style, must have its practical meaning uncloaked, viz.: Salvation by works. We must return to the narrow way of salvation by faith, which produces such spiritual, sudden, glorious transformations confounding hell, making heaven glad, curing worldliness, unholy ambitions and all unrighteousness, instantly and permanently. Wesley's sermon on "Salvation by Faith," preached in the spirit it was written by one who believed its contents, would astound multitudes of Methodists in our modern sanctuaries.

Leaders whose teachings neither convert nor sanctify are seeking to declare the theology which the Church must believe to be consistent. The spirit they seek to deny with their sophistry and false reasoning is the spirit which awoke Germany under Luther and England and America under Wesley, and is the only hope of the Church of to-day.

Those of us who protest against the teachings and writings examined and reviewed in this volume, are not seeking something new. We desire to be loyal to the doctrines taught us from the cradle, and wrought into the very fiber of our spirit nature by glorious spiritual transformations. We do not seek leadership, we seek the truth. We will follow any leader the Church appoints who will lead us according to her own teachings. We were intelligent when we voluntarily accepted our doctrines and placed ourselves under their teachings. But others, untrue to their vows voluntarily assumed, can not lead us. Should the Church indorse them it should count well the cost.

What would transpire if Mr. Wesley's advice should be followed in some of our Methodist congregations. "If such a minister should at any time deliberately, and of set purpose, endeavor to establish absolute predestination, or to confute Scriptural perfection; then I advise all Methodists in the congregation quietly to go out." Some have already done so, to the detriment of themselves and the Church. No organized separation from the Church has occurred upon doctrinal grounds, but nearly every society in Meth-

odism is spiritually divided over such doctrines as we have written against. Ministers with opposite doctrines succeed one another; one discourages what the other encourages. The same religious periodical indorses opposite theories concerning the same doctrine. Our "Review" indorsed Dr. Daniel Steele's "Half Hours with St. Paul" as "thoroughly orthodox, highly spiritual, and written out of much fullness of knowledge, both of the Bible and Christian experience." In the same pamphlet he says: "Growth in Holiness," by Dr. James Mudge, is "one of the manliest books ever written." Dr. Mudge says Dr. Steele's "Half Hours" and his "Growth in Holiness" are "wholly irreconcilable." To be loyal to such a religious editor is impossible. If we have unity we must have oneness of faith and doctrine. No amount of liberty entitles one to write against doctrines he is sworn to defend, without the consent of the Church he professes to serve. If one has a conviction that he is in possession of some truth not believed by the Church, yea in opposition to what the Church teaches, and he values it as essential to his welfare and the welfare of others to teach it, let him relieve the Church of all responsibility by going outside its pale, and sustain his sense of honor; but for one to arraign the doctrines he voluntarily professed to believe, and promised to defend, and to use his influence to overthrow them while under the protection of the Church, is so dishonorable that no right of private judgment can excuse it from blameworthiness. No titles prefixed or affixed to any name in Methodism confer the right to

openly assail her doctrines, and the Church that would allow such persons to grieve the loyal mass of its constituency must be blind to its best interest, and fails to protect those whose inability to formulate a sound system of theology has caused them to commit this sacred trust to her hands. Every Church has a large following who must depend upon the ability, honor, and purity of its leaders to keep them sound in the faith. It is a most sacred trust and under no consideration should it be betrayed. To do so must greatly imperil the spiritual life of its constituency. The Presbyterian Church has arisen in her strength and purged herself from heresies no more pernicious than Professor Bowne teaches (and others in our fold who have not been reviewed for want of room and time), and God is arousing it to undertake the greatest evangelistic movement in its history.

The Wesleyan Methodist societies, anticipating possible heresy protected themselves against such by the following resolution: "No person shall, on any account, be permitted to retain any official situation in our societies who hold opinions contrary to the total depravity of human nature, the Divinity and Atonement of Christ, the influence and witness of the Holy Spirit, and Christian Holiness as believed by the Methodists."[2] Could the General Conference of the Methodist Episcopal Church pass such a resolution to-day? and if passed would it be enforced? Professor Bowne denies all these cardinal doctrines of Methodism. Dr. Huntington is not sound

[2] Arminian Mag., Vol. XXX, p. 431

concerning all of them, and several ministers who have not expressed themselves in print defend their un-Methodistic teachings. When Dr. Agar Beet in his "Last Things," taught that the Scriptures did not positively teach the eternal punishment of the sinner, the Wesleyan Methodist Connection gave him the privilege of recalling his utterances or vacate his chair in their college.

When the Church cares to, it may undertake to answer every speculation a fertile imagination may evolve, but it is under no obligation to do so. The theology of our Church is not the product of a moment or the dream of a night; framed in a university from a most scholarly study of the original, tested by two centuries of experience, indorsed by leaders of other Churches, unimpeached up to this day, demonstrated by a marvelously spiritual constituency, practical, clear, Scriptural. Assaulted by doubters, mocked by scoffers, denied by unbelievers, it stands forth with its challenge to "try me and prove me now, herewith." Nor do the millions who have rallied to its standard demand any change. They ask that it may be applied, earnestly, constantly, faithfully. If other Churches do not hold to our standard of Christian perfection, in their most religious gatherings, they press toward the mark for the prize of our high calling of God in Christ Jesus. Dr. Dale, the greatest English Congregationalist, charged us with unfaithfulness to this doctrine of later years. Without it as the conservator of orthodoxy our Bible is being torn to pieces, its glorious history called a myth, its miracles called legends, its Teacher

fallible, its Christ robbed of his Deityship. Arrogant, vain intellectualism, with no stronger type of spirituality than an interrogation point, assumes to charge with unreasonableness and want of self-consistency our great leader, whom God continues to delight to honor and whose teachings and doctrines lost none of their potency when he passed to his glorious reward. Let the members of the next General Conference gird up the loins of their minds and be sober, let them crowd the devotional meetings; be too spiritual to repeat the scenes connected with the discussion of the removal of Paragraph 248 from the Discipline; let them give to their constituency a clear doctrinal statement of every doctrine assailed by recent writers within our ranks. If our Articles of Religion are satisfactory let them demand that they be preached, and that no one shall remain among us who preaches against them.

It may have been an oversight, but I believe that is not its inner history, that the Pastoral Address of the last General Conference omitted, for the first time in our history, to refer to entire sanctification as a grace obtainable now, and believers encouraged to seek it. Is not doctrinal consistency and unity as essential, and more so, than to discover what is the Constitution of the Methodist Episcopal Church?

We are afraid to be called "narrow." Adam Clarke was right when he said, "I have lived more than threescore years and ten; I have traveled a good deal, both by land and sea; I have conversed with and seen many people,

in and from different countries; I have studied the principle religious systems in the world; I have read much, thought much, and reasoned much, and the result is I am persuaded of the simple unadulterated truth of no book but the Bible; and of the true excellence of no system of religion but that contained in the Holy Scriptures; and especially Christianity which is referred to in the Old Testament and fully revealed in the New. And while I think well and wish well to all religious sects and parties, and especially all who love our Lord Jesus Christ in sincerity; yet from a long and thorough knowledge of the subject I am led most conscientiously to conclude that Christianity itself, as existing among those called Wesleyan Methodists, is the *purest, safest,* that which is most to God's glory and the benefit of mankind; and that, both as to the creed there professed, form of discipline there established, and the consequent moral practice there vindicated. And I believe that among them is to be found the best form and body of divinity that has ever existed in the Church of Jesus Christ, from the promulgation of Christianity to the present day. To him who would say, 'Dr. Clarke, are you not a bigot?' without hesitation I would answer, 'No; I am not, for by the grace of God I am a Methodist.' Amen."[3]

Our fear of being called bigots has permitted a theological liberality that has fostered Unitarianism in our own breasts. This is not the time for metapshysical disquisitions and refinements; our times call loudly for a

[3] Arminian Mag., 1832, p. 766.

clear, pronounced declaration of every evangelical truth we have so jealously guarded and preached from the beginning. Silence toward those who assail our doctrines within our ranks, is strong indorsement. Personal vital piety is essential to us as a people; to secure this, we must have sound doctrine. While needing great wisdom in applying the truth to the various classes in our charge, we must not for one moment tolerate the dissemination of doctrines contrary to what we teach is the truth in Jesus. We have yielded too much already to the ignorant, the indolent, the selfish, the carnal, and the worldly-minded. I was not surprised to hear Professor Bowne advocate a reasonable amount of attendance upon theaters, card-parties, and dancing-parties. Nor his statement that 500,000 intelligent Methodists would bring the rest to terms on these questions. Such things could not harm his followers.

For two years we have raised our cry of distress. The Bishops called us to our knees, our presses teemed with articles explaining our losses numerically; preachers' meetings discussed the facts thoroughly. Optimists laughed and compared centuries; other Churches raised a similar cry; still the disease holds its fatal grip on our hearts. An occasional revival of reasonable spiritual success breaks the dull monotony, and we settle back to our vast organizations and superb machinery to work, work, work, until our work comes between us and our spiritual life, and God is lost to our view.

I can not say when this will change. If this is a transi-

tional age, it should come soon. The changes we are at present passing through, in the past came to the Catholic Church, the German Lutheran Church, the Established Church of England, until from within, faith reasserted itself, a new life appeared, and supernatural grace began to flow everywhere. New bottles caught the new wine, and for a period the new wine was preserved. Are majorities so constituted that after two centuries they become self-destructive? Must a new minority from within undertake for God and truth? We must cease the cry "Back to Pentecost," "Back to Christ;" to go back at all is impossible. The pessimism that sits in the dust mourning is as fatal and fruitless as the optimism that sees no evil ahead and rushes on to ruin. We must stop and look at the facts. No one thing can account for our condition. For a long time certain conditions have been leavening the whole lump. I will mention a few:

(1) Indifference, ripening into opposition, to the doctrine of entire sanctification; (2) lack of thoroughness in the work of regeneration; (3) laxity in the administration of discipline; (4) marriage with unbelievers; (5) omission of class-meetings; (6) no family devotions; (7) attendance upon theaters, dancing and card parties; (8) a self-seeking, hireling ministry, refusing to preach the whole Gospel; (9) fellowship with those who deny our doctrines; (10) Christless leaders in the sanctuary services; (11) questionable entertainments in the church; (12) unscriptural methods for raising money; (13) looseness in examining the spiritual life of candidates for

our ministry; (14) love of the world; (15) disrespect for those in authority; (16) too much power vested in unspiritual laymen; (17) the Sunday newspaper and trains patronized by our members; (18) pronounced self-indulgence in eating, smoking, dress, and levity; (19) literary and artistic pursuits for mere pastime; (20) a general spirit of worldliness, and at present; (21) false doctrines.

In a more or less degree we are under the influence of all these evils. We had none of them when we commenced our marvelous history. It is said our General Conference is becoming more and more a gathering for the transaction of business; then it will become less and less of a spiritual force throughout the Church. It is as sacredly under obligation to give tone to the spiritual life of the Church as to guard any violations of its constitution. Methodism is pre-eminently a type of spiritual life, and its organization an appropriate form of manifesting that life. We can not change it. It must be "Christianity in earnest," or a dead sect. Do these revisers of our theology know that they must hide our past history, take the heart out of our hymns, or achieve as glorious victories as our fathers to establish the right to change our beliefs, and compel us to proclaim our fathers unsound in the faith of the Gospel. Let them give us more light and we will walk in it. Let them lead us to holier heroism and we will follow them. Let them excel in cross-bearing, and suffering for righteousness sake. Let shem show us better how to fill our empty pews, and

to lead men to righteousness and holy living. Let them start some abandoned family altars, or more successfully reach the common masses. Let them inspire a larger faith in God's Word, or reveal a more glorious Gospel than the early Methodist fathers. Let them do something more than question and cavil and deny. In the meantime we will stand on the foundations they seek to overthrow. More than once has Zion sat in the ashes of the ruin its own hands have wrought. I shall most emphatically protest against the destroyers of our faith, and be true to it unto death. Such are my states of consciousness, that could these iconoclasts destroy in me what I have so long asserted is the truth, I must blame the Church for teaching me such falsehood. Thousands within the fold will turn and rend it if it sanctions these deniers of the faith. Souls in distress can not be trifled with. They can sympathize with the honest doubter seeking light, but can not endure the one who mocks at the cry of the heart. Hands will tremblingly lift the knocker of other doors when the rationalistic teachings of these writers become the only answer to the heart's earnest cry. We can furnish our own interrogation points out of "an evil heart of unbelief;" what we need more than anything else now is holy heroes to inspire a sublime faith. May God keep far away the day when having walked in noonday splendor we must grope in the cool glare of clouded moonbeams. The teachers who make legends of God's dealings in history will cloud the minds with doubt as to the verities of heaven, and cast long shadows across

the pathway of our earthly life. The teacher who tells me Christ was mistaken concerning Old Testament Scriptures will leave me uncertain concerning the unfulfilled promises of the New Testament.

Professor Bowne gives me no key to the divine life. He leads into an abyss. He holds my hand firmly as I walk alone the path of reason, but will never lead me through the wicket gate into the narrow but glorious path of faith. He asks me to sing with shepherds on the plains, but not with the blood-washed throng in the New Jerusalem. I can believe all the positive truth he proclaims and gain nothing. I possess spiritual knowledge, he asks me to surrender it to gratify his claim to superior reasoning powers. Were he great in the truth, his messages would bring something more to the humblest, weakest child of God. His doctrines create no inward harmonies, yea less, they only awaken intellectual antagonisms. To the soul without a Christian consciousness to reject them, they are a snare, and to place trustful, inexperienced young ministers under such teaching is a crime with the awful penalty of an unscriptural constituency following their leadership. The souls of trusting men were not created to speculate with. He who trusts loves while he trusts. How faithful we have been to that confidence in the past, a following noted for their affection one toward another alone can tell. Great faith and great love are inseparable. The teachings we refute have nothing in them to inspire great faith. They minify Christ and Christian experience. We cry out for the faith "once

for all delivered to the saints." Professor Bowne is a metaphysician, not a moral philosopher; were he this he would be bound to recognize the experiences his theory denies. Yea, were he such a moral philosopher as the task he undertakes demands he should be, he would test those experiences by the methods the witnesses assure him they were received.

Our highest knowlelge is not the product of great reasoning; it comes through the doorway of faith. No soul can reason itself into the possession of the realities which faith reveals, while many have reasoned away what they possessed, with all the blessing these realities afford. In spiritual things faith precedes reason, in the intellectual world reason precedes faith. Facts, not syllogisms, inspire faith in the spiritual world. Professor Bowne would deprive us of the facts upon which our faith rests, and which have made our past glorious.

Not one of these writers declare a single fact that would entitle them to leadership. They would have blessed us if they had only emphasized anew the positive teaching of our illustrious leader. This refined lawlessness should cease and our doctrines be preached by those under vows to do so, and not publicly denied. Ours is a demonstrated religion. It is too late to speculate concerning it. Ten thousand altars with fire kindled from the skies, have proved that we are the servants of the Most High, and that our doctrine is of God. We rallied to the standard of "the man of one book," a scholar who believed its sayings; a preacher who declared its

whole counsels; a leader who stood himself in the hardest places; a moral hero whose glory does not wane as the centuries pass. A man whose loving, unselfish, sacrificing life we gladly lift to the gaze of the whole world. Two hundred volumes have come from the press in the last twenty-five years honoring his name. The bi-centennial of his birth finds his glory increasing. Noting the various preparations as they were made for this celebration, the "Christian Work" said: "Nor should the occasion be ignored by the Presbyterians, Congregationalists, and Baptists. To be sure, Wesley was an Arminian, but, when we recall the fact that nineteen occupants of Presbyterian pulpits in Greater New York have come from Methodism, it will be seen that there is no good reason why the centenary of one who really belongs to the whole Christian world should not at least be noticed by Protestant Christians the world over." Not an honored theologian in Methodism has publicly indorsed Drs. Huntington, Mudge, Tillett, Boland, and those who arraign Mr. Wesley as inconsistent in his doctrine, and while I write Professor Bowne is under charges for heresy. Verily such is the end of those who lower God's standards, and exalt reason above faith.

Methodism needs only to be true to herself. Her doctrine is Scriptural, demonstrated, God-honored. Its day of spiritual power is not necessarily past. It may arise, shake off the dust from its garments, separate itself from the world, cleanse its sancturies, preach explicitly, strongly, constantly, believingly its glorious doctrines;

test its largest faith and cease its doubt; rally its witnesses, many of whom have been driven to find an opportunity to testify to their experiences outside its church walls; return to the simplicity of the Gospel; develop its affectional life which in spiritual life is superior to reason; encourage holy enthusiasm; live in the supernatural. Perfect *love,* my brethren, not perfect *reason,* gave us our hold upon the masses; it will do so again. Love kills distrust, makes us jubilant, charms us away from worldliness, satisfies the longing heart, makes sacrifice for another's good a bliss. It needs no worldliness to satisfy it, no vanity to give it charm, no ease to rest it. No frown can rob it of its smile, no labor of its rest. It sits entranced 'mid nature's beauties, but finds its glories up rickety staircases, seeking fallen men and sharing human miseries.

Methodism born in a university should ever be the handmaid of the highest education, but it should remember that the highest education can only be attained through securing the greatest possible goodness. Great theologies come through great spiritual transformations. The literature this volume protests against is not of this character; it denies the source from whence such theology comes. Methodism received its theology from a critical study of the original; it remained in the mind a cold belief leading to religious austerities until the Wesleys had their hearts "strangely warmed." Love divine illumined its beliefs, cleared its spiritual vision, embraced the world as its parish, found a reason in the heart of God why all

men should come to the knowledge of the truth, preached a free, full salvation from all sin, cleansing from all filthiness of flesh and spirit, and holiness of heart and life, by faith. It won its way. Ecclesiasticism fought it, theologies denounced it, the mob assaulted it. It won its way. The world hated it because it had no fellowship with it, but could not deprive itself of witnessing its holy joy. It came to mock it, it staid to pray. It was too busy preaching the truth to deal with speculative theology. It had an experience of divine things to relate, the witnesses knew they were declaring the truth. It won its way. Their logic was not faultless, but their love was perfect. Not their logic, but their love to God and to one another bound them together. They knew little and cared less about sociology as a science; they had a fellowship far more practical and serviceable than our modern sociology produces. With all our theories of social science we are becoming more and more a people of class distinctions. Methodism which rejected the doctrine of the universal Fatherhood of God, taught by Professor Bowne, raised up a stronger brotherhood of love than the brotherhoods combined of to-day are doing. Without being organized into a "Brotherhood" it was merciful to the criminal, had sympathy for the fallen, compassion for the suffering, sacrificed for the sinful, self-renunciation for the poor. Restore the Methodism these writers are seeking to destroy and we will have prayer-meetings with the poor, with unostentatious supplying of need instead of charity balls with public display of gifts secured by feeding unholy

passions. Instead of young men murdering one another in foot-ball games, and young women giddily walking the streets, gaudily dressed, learning to be idlers, thankless, without affection, we will have modest, earnest lovers of pleasures which God approves, visitors of the sick, destitute parts of the city, tract distributors and leaders of religious services in out of the way places. Our Methodist universities, colleges, and seminaries will prohibit dancing; our young people will be dutiful to parent, and intelligently preparing for the solemn responsibilities of life so soon to overtake them.

Instead of a Sunday newspaper we will have the class-meeting before preaching; instead of Christless singers who care nothing for the sentiment of the grandest hymns in the world, but everything for their personal appearance, who laughingly sit up during prayers, and visit during the ministry of the Word, while facing the congregation, we will have congregational singing, the congregation making melody in their hearts unto the Lord. Official leaders will be the spiritual leaders in great moral conflicts and spiritual battles. Ministers will neither betray, nor be betrayed by the Church, but as burning and shining lights, with a holy, happy constituency, will worship the Lord in the beauty of holiness. Prayer-meeting will not be held in the hidden corners of the Church with a dim light leading through dark entrances, provided no other attraction sets it aside.

Come, my brethren, let us rally again around our leader. One hundred and fifty years of critical study of

his life, polity, doctrine, and the history they have produced, make him to us more than ever "a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light;" too modest to call himself a theologian, being sent as "a witness;" too experienced in the things of God to deny any other witness to the truth; too humble to emphasize his own subjective states while God was raising up thousands of witnesses about him who had not a doctrine to conserve, but a glorious life to live; too brave to falter in the path of duty even in the face of death; too dependent upon the atoning blood of Christ to even mention his apostolic labors in the hour of death; too unselfish to be distrusted by his followers; too sacrificing to wish for more at his death than his funeral expenses; too true to his doctrinal convictions to hold fellowship with those who denied the faith he declared, though they were relatives or personal friends; too zealous for God and unity among the societies to not assume responsibility in administering discipline and defending the doctrine, though he would gladly have placed the responsibility elsewhere; too loyal to the Church to effect a separation from it though often besought to do so; too far above the dim spiritual lights whose vanity made them believe they were his superior to bring against them a railing accusation, but too faithful to let them disturb the peace of his followers. Come on, my brethren. No such a light has arisen among us as our leader and founder under God. John Wesley, a witness sent of God, the poet, singer, preacher, evangel-

ist, administrator, theologian, and servant of all; received by the world as a prophet foretelling good things, changing the theologies of the world because they found the experiences he preached were true. England has sought to atone for its blindness and carved in stone touched with gold words of honor to cover the nicknames they called him. Gladly would they receive his dust from our hands and put it in their sacred places as the lawful return to what to his dying day he insisted was his Church.

O ye "murderers of the work of God," drop your pens dipped in reproach for our leader. Is not the man your peer, yea, your superior. It is too late to deny the soundness of his theology relating to personal salvation. Many of his epistles read and known of all men—your peers, yes, your superiors in spiritual understanding, your peers in learning, in moral achievements and ethical beauty, proving the soundness of Wesley's theology by the holiness of their lives, know what you declare is not the truth. They have borne with your infidelities to the vows they have faithfully kept and conserved the spiritual life you seek to destroy. You have gone too far, ye are not witnesses, but disclaimers; go back to your states of consciousness and judge yourselves, not others. "Thy speech bewrayeth thee;" speak for yourselves, not another. We contend not for ourselves. To us your denials are too late, they awaken our pity, and when you fail to be courteous and truthful, our contempt; but we shall not consent to have the truth denied by those who could not belong to us unless they professed to believe

it. When you prayerfully, humbly approach the sacred precincts of our soul's experiences to compare spiritual things with spiritual, we will seek our highest mutual good. With us reason and philosophy are essentially secondary in the presence of an experience which God himself has wrought within us. Neither your reason nor your philosophy can add anything to the clearness of our faith. "We believe, therefore have we spoken." We claim the high privilege of protesting against bold unbelief in the name of the theology that taught us to believe. God has spoken to us, and your distrust violates our fellowship. We obtain by faith and prayer what you have utterly failed to reach by reason. Even so, we rest on this credential of a divine grace, for faith is the evidence of the unseen and the universal door to spiritual life in a limited or abundant measure. A greater than Mr. Wesley with vast reasoning powers, has his visions, saw things he could not utter, and talked personally with our exalted Lord. These things are the inheritance of the affectional nature and not of the intellectual. These brethren assailing our spiritual life admit that their writings are their reasons, not their experiences. We have a perfect right to place facts against reasons and nothing to fear from the consequences. Wesley and his followers profess to feel what they teach. Had John Calvin experienced what Wesley and his coadjutors did, there would have been no historic place for Methodism. The spiritual antithesis between Calvin and Wesley put experimental religion to the severest test it has passed through since the dawn of

Christianity. I need not mention the sequel. The one taught the dualism in an intenser form that Drs. Huntington, Mudge, Boland, and Tillett are seeking to restore to the religious world. The other taught purity of heart and intention and he has modified the teachings of the first until on a common platform of experience we meet in sweetest fellowship. We know Mr. Wesley was right, as many outside our fold do, yea, contrary to their theology they have felt the cleansing of their natures and at once saw in Wesleyan theology a sound formula by which to express their experiences. Too late, my brethren, too late, you may reject but you can not disprove a real experience. We bear the sense of the reality, a something we may imperfectly express, but when sophistry tempts us to doubt what it is, it reasserts itself as an assurance.

Let these few open opposers go out from us if they are not of us, and gather their constituency and like Mr. Wesley demonstrate their right to a separate existence. They claim to be scholars, they can found schools, write commentaries (though before they do that they must decide what is Scripture and what legend), fight opposition, quicken Churches, suppress crime, transform mobs, and secure supernatural attestations to their right theologies. But, we will no longer allow them to misrepresent our theology, our leader, and our experiences. They have been trusted and have betrayed that trust. Liberty of speech is a civil, religious, and constitutional privilege accorded to all men by a true Christian love, and our ultimate triumph as a Church will be accomplished by the

persuasion that we possess the truth as it is in Jesus. But when men voluntarily answer the following questions affirmatively, to secure membership into a body of believers who most heartily believe their doctrine, and only seek such as will aid in their dissemination and then in public print deny those doctrines, they are violators of their own honor and of the Discipline they promised to obey. The questions are these: "Have you studied the doctrines of the Methodist Episcopal Church? After full examination do you believe that our doctrines are in harmony with the Holy Scriptures? Will you preach and maintain them? Do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments?"

Professor Bowne does not believe Articles two, five, seven, eight, eighteen, and twenty, in our statement of doctrines. Dr. Huntington denies some of these. It is useless for such men to hope to see the day when these shall not be the doctrines of Methodism. The General Conference has no power here. It can not alter the first Article, which reads thus: "The General Conference shall not revoke, alter, nor change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine." They can only do one thing honorably and remain with us, and that is to accept our doctrines and preach them. Loyalty or separation is the only honorable course. If we have blundered in placing ourselves thus in the first place, let these men devise a plan by which they can be honorable, serve the Church, conserve the

best interests of the entire membership and preserve union and peace, but, as we are now constituted no man can do this and deny "our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present and established standards."

We impose on those coming to us from other Churches for the recognition of their orders that they give us "satisfactory evidence of their agreement with us in Doctrine and Discipline," because our welfare requires it. Can we do less with our own and keep faith with the religious world? Methodism *can not* change its doctrines to suit its entire constituency. Every sound ecclesiastical court, and surely, our highest civil courts, with Article one before them, must decide that those who teach and preach "our present existing and established standards of doctrine" are the true members of the Methodist Episcopal Church.

Let us have harmony and peace among ourselves to insure the favor of God; our Doctrine and Discipline are workable. All we need is grace and love to use them as our illustrious founder under God did, and in his own language, "LET US GO THROUGH WITH OUR WORK."

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